

THE  
BOOK  
OF  
COMMON  
PRAYER:

AND  
ADMINISTRATION  
OF THE  
SACRAMENTS:

And other RITES  
and CEREMONIES of  
the CHURCH of  
ENGLAND.



LONDON:

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to the Kings most Excellent Ma-  
jesty: And by the Assignes  
Of John Bill. 1642.

*Cum Privilegio.*



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Proper Lessons to be read at Morning  
and Evening Prayer on the Sundays, and  
other Holy-days throughout the Year.

¶ Lessons proper for Sundays.

Sundays of Advent.	¶ Mattins.	¶ Evensong.
The first.	Isaiah 1.	Isaiah 2.
2	5	24
3	25	26
4	30	32
Sundays after Christmas.		
The first.	37	38
2	41	43
Sundays after the Epiphany.		
The first.	44	46
2	51	53
3	55	56
4	57	58
5	59	64
6	65	66
Septuagesima.	Genes. 1.	Genes. 2.
Sevagesima.	3	6
Quinquagesima.	9. 10 ver. 20.	12
<b>L E N T.</b>		
1 Sunday.	19. 10 ver. 30.	22
2	27	34
3	39	42
4	43	45
5	Exod. 3	Exod. 5.
6		
1 Lesson.	Exod. 9.	Exod. 10.
2 Lesson.	Matth. 26.	Heb. 5. 10 v. 11.
<b>Easter-Day.</b>		
1 Lesson.	Exod. 12.	Exod. 14.
2 Lesson.	Rom. 6.	Acts 2. v. 22.

# Lessons proper for Sundays.

	¶ Mattins.	¶ Even song.
<i>Sundays after Easter.</i>		
1	Numb. 16.	Numb. 22.
2	23, 24.	25
3	Deut. 4.	Deut. 5.
4	6	7
5	8	9
<i>Sunday after Ascension-day.</i>	12	13
<i>Whit Sunday.</i>		
1 Lesson.	Deut. 16. to v. 18	Isaiah 11.
2 Lesson.	Acts 10. v. 34.	Acts 19. to v. 21.
<i>Trinity-Sunday.</i>		
1 Lesson.	Genes. 1.	Genes. 18.
2 Lesson.	Matth. 3.	1 John 5.
<i>Sundays after Trinity.</i>		
1	Joshua 10.	Joshua 23.
2	Judges 4.	Judges 5.
3	1 Sam. 2.	1 Sam. 3.
4	12	13
5	15	17
6	2 Sam. 12.	2 Sam. 19.
7	21.	24.
8	1 King. 13.	1 King. 17.
9	18	19
10	21	22
11	2 King. 5.	2 King. 9.
12	10	18
13	19	23
14	Jerem. 5.	Jerem. 22.
15	35	36
16	Ezek. 2.	Ezek. 13.
17	14	18
18	20	24
19	Daniel 3.	Dan. 6.
20	Joel 2.	Mic. 6.
21	Habak. 2.	Prov. 1.
22	Prov. 2.	3
23	11	12
24	13	14
25	15	16
26	17	19

# Lessons proper for Holy-days.

	¶ Mattins.	¶ Evensong.
St. Andrew.	Proverbs 20.	Proverbs 21.
St. Thomas Ap.	23	24
Nativity of Christ.		
1 Lesson.	Isa. 9. 10 v. 8.	Isa. 7. 4. 10. 10 v. 17
2 Lesson.	Luke 2. 10 v. 15.	Tit. 3. v. 4. 10 v. 9.
St. Stephen.		
1 Lesson.	Prov. 28.	Eccles. 4.
2 Lesson.	Acts 6. v. 8. and ch. 7. 10 v. 30.	Acs 7. ver. 30. to ver. 55.
St. John.		
1 Lesson.	Eccles. 5.	Eccles. 6.
2 Lesson.	Apoc. 1.	Apoc. 22.
Innocents day.	1 Pet. 31. to v. 18.	Wisdom 1.
Circumcision.		
1 Lesson.	Gen. 17.	Deut. 10. v. 12.
2 Lesson.	Rom. 2.	Colos. 2.
Epiphany.		
1 Lesson.	Isaiah 60.	Isaiah 49.
2 Lesson.	Luke 3. 10 v. 23.	Joh. 2. 10 v. 12.
Conversion of St. Paul.		
1 Lesson.	Wisdom 5.	Wisd. 6.
2 Lesson.	Acs 22. 10 v. 22.	Acs 26.
Purification of the Virgin Mary.	Wisd. 9.	Wisd. 12.
St. Matthias.	19	Ecclus. 1.
Annunciation of our Lady.	Ecclus. 2.	3.
Wednesday be- fore Easter.		
1 Lesson.	Hosea 13.	Hosea 14.
2 Lesson.	John 11. v. 45.	
Thursday be- fore Easter.		
1 Lesson.	Daniel 9.	Jeremiah 31.
2 Lesson.	John 13.	

# Lessons proper for Holy-days.

	¶ Matins.	¶ Evensong.
Good Friday.		
1 Lesson.	Gen. 22. 10 v. 20.	Isaiah 53.
2 Lesson.	John 18.	1 Pet. 2.
Easter-Even.		
1 Lesson.	Zech. 9.	Exod. 13.
2 Lesson.	Luke 23. v. 50.	Heb. 4.
Munday in Easter-week.		
1 Lesson.	Exod. 16.	Exod. 17.
2 Lesson.	Matth. 28.	Acts 3.
Tuesday in Easter-week.		
1 Lesson.	Exod. 20.	Exod. 32.
2 Lesson.	Luk. 24. 10 v. 13.	1 Cor. 15.
St. Mark.	Ecclus. 4.	Ecclus 5.
St. Philip and St. Jacob.		
1 Lesson.	7.	9.
2 Lesson.	John 1. v. 43.	
Ascension day.		
1 Lesson.	Deut. 10.	2 Kings 2.
2 Lesson.	Luk. 24. v. 44.	Eph. 4. 10 v. 17.
Munday in Whitson-week.		
1 Lesson.	Gen. 11. 10 v. 10.	Num. 11. v. 16.
2 Lesson.	1 Cor. 12.	10 v. 30.
Tuesday in Whitson-week.		
1 Lesson.	1 Sam. 19. v. 18.	1 Cor. 14. 10 v. 26.
2 Lesson.	1 Thes. 5. v. 12.	Deut. 30.
St. Barnabas.	10 v. 24.	1 John 4. 10 v. 14.
1 Lesson.	Ecclus 10.	Ecclus 12.
2 Lesson.	Acts 14.	Acts 15. 10 v. 36.
St. John Bapt.		
1 Lesson.	Malach. 3.	Malach. 4.
2 Lesson.	Matth. 3.	Mat. 14. 10 v. 13.
St. Peter.		
1 Lesson.	Ecclus 15.	Ecclus 19.
2 Lesson.	Acts 3.	Acts 4.
St. James.	Ecclus 27.	Ecclus 22.

## ¶ Lessons proper for Holy-days.

	¶ Mattins.	¶ Evensong.
St. Bartholomew.	Ecclus 24.	Ecclus 29.
St. Matthew.	35.	38.
St. Michael.		
1 Lesson.	Gen. 32.	Dar. 10. v. 5.
2 Lesson.	Act. 12. to v. 20.	Jude v. 6. to ver. 16.
St. Luke.	Ecclus 51.	Job 1.
St. Simon and St. Jude.	Job 24, 25.	42.
All Saints.		
1 Lesson.	Wisd. 3. to v. 10.	Wis. 5. to v. 17.
2 Lesson.	Heb. 11. v. 33. & ch. 12. to v. 7.	Apoc. 19. to v. 17.

## ¶ Proper Psalms on certain Days.

	¶ Mattins.	¶ Evensong.
¶ Christmas-Day.	Psal. 19. 45. 85.	Psal. 89. 110. 132.
¶ Ash-wednesday.	6. 32. 38.	102. 130. 143.
¶ Good-Friday.	22. 40. 54.	69. 88.
¶ Easter-Day.	2. 57. 111.	113. 114. 118.
¶ Ascension-day.	8. 15. 21.	24. 47. 108.
¶ Whit-Sunday.	48. 68.	104. 145.

# JANUARY hath xxxi. days.

FE

				MORNING Prayer.	EVENING Prayer.		
				1 Lesson.	2 Lesson	1 Lesson.	2 Lesson
3	1	A	Circum.	Gen. 1.	Matt. 1.	Gen. 2.	Rom.
	2	b		3	2	4	
1	3	c		5	3	6	
	4	d		7	4	8	
19	5	e		9	5	12	
8	6	f	Epiphan.	13	6	14	
	7	g		15	7	16	
16	8	A	Lucian	17	8	18	
	9	b		19	9	20	
5	10	c		21	10	22	
	11	d		23	11	24	
13	12	e	Hilary	25	12	26	
	13	f	Bishop.	27	13	28	
2	14	g		29	14	30	
	15	A		31	15	32	
18	16	b		33	16	34	
7	17	c	Prisca	35	17	37	1 Cor.
	18	d		38	18	39	2
15	19	e	Fabian	40	19	41	3
	20	f	Agnes	42	20	43	4
4	21	g	Vincen	44	21	45	5
	22	A		46	22	47	6
12	23	b		48	23	49	7
	24	c	Conv. of	50	24	Exod. 1.	8
9	25	d	S. Paul.	Exod. 2.	25	3	9
	26	e		4	26	5	10
17	27	f		* 6	27	7	11
	28	g	K. Char.	8	28	9	12
6	29	A	Martyr.				
	30	b					
14	31	c					

Note, Titar \* Exod. 6. is to be read only  
verse 14.

FEBRU

# FEBRUARY hath xxviii. days.

MORNING Prayer. EVENING Prayer.

		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	d	Exod. 10	Mark 1	Exod. 11	1 Cor. 13
2	e		2		14
3	f	12	3	13	15
4	g	14	4	15	16
5	A	16	5	17	2 Cor.
6	b	18	6	19	2
7	c	20	7	21	3
8	d	22	8	23	4
9	e	24	9	32	5
10	f	33	10	34	6
11	g	Lev. 18	11	Lev. 19.	7
12	A	20	12	26	8
13	b	Num. 11	13	Nu. 12.	9
14	c	13	14	14	10
15	d	16	15	17	11
16	e	20	16	21	12
17	f	22	Luk. di. 1	23	13
18	g	24	di. 1	25	Gal. 1
19	A	27	2	30	2
20	b	31	3	32	3
21	c	35	4	36	4
22	d	Deut. 1.	5	Deut. 2	5
23	e	3	6	4	6
24	f		7		Eph. 1
25	g	5	8	6	2
26	A	7	9	8	3
27	b	9	10	10	4
28	c	11	11	12	5
29		13	Marth. 7.	14	Ro. 12

MARCH



# MARCH hath xxxi. days.

1 MORNING  
Prayer.

1 EVENING  
Prayer.

				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
3	1	d	David	Deut. 15	Luk. 12	Deut. 16	Eph.
	2	e	Chad.	17	13	18	Phil.
11	3	f		19	14	20	
	4	g		21	15	22	
19	5	A		24	16	25	
8	6	b		26	17	27	Col.
	7	c	Perpe-	28	18	29	
16	8	d	tua.	30	19	31	
	9	e		32	20	33	
	10	f		34	21	Josh. 1	1 The
13	11	g		Josh. 2.	22	3	
2	12	A	Greg.	4	23	5	
	13	b		6	24	7	
10	14	c		8	John 1	9	
	15	d		10	2	23	2 The
18	16	e		24	3	Judg. 1	
7	17	f		Judg. 2	4	3	
	18	g	Edw.	4	5	5	1 Tim
15	19	A		6	6	7	2, 3
4	20	b		8	7	9	
	21	c	Bene-	10	8	11	
12	22	d	dict.	12	9	13	
	23	e		14	10	15	2 Tim
	24	f	Fast.	16	11	17	
9	25	g	Ann. of		12		
	26	A	Mary.	18	13	19	
17	27	b		20	14	21	Tir. 1
6	28	c		Ruth 1	15	Ruth 2	2, 3
	29	d		3	16	4	Philem
14	30	e		1 Sam. 1	17	1 Sam. 2	Heb. 1
3	31	f		3	18	4	

# APRIL hath xxx. days.

MORNING Prayer. EVENING Prayer.

		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
		1 Sam. 5	John 19	1 Sam. 6	Hebr. 3
1	g				
2	A	7	20	8	4
3	b	9	21	10	5
4	c	11	Acts 1	12	6
5	d	13	2	14	7
6	e	15	3	16	8
7	f	17	4	18	9
8	g	19	5	20	10
9	A	21	6	22	11
10	b	23	7	24	12
11	c	25	8	26	13
12	d	27	9	28	Jam. 1
13	e	29	10	30	2
14	f	31	11	2 Sam. 1	3
15	g	2 Sam. 2	12	3	4
16	A	4	13	5	5
17	b	6	14	7	1 Pet. 1
18	c	8	15	9	2
19	d	10	16	11	3
20	e	12	17	13	4
21	f	14	18	15	5
22	g	16	19	17	2 Pet. 1
23	A	18	20	19	2
24	b	20	21	21	3
25	c		22		John 1
26	d	22	23	23	2
27	e	24	24	1 King. 1	3
28	f	1 King. 2	25	3	4
29	g	4	26	5	5
30	A	6	27	7	2, 3 John

MAY

# M A Y hath xxxi. days.

MORNING  
Prayer.

EVENING  
Prayer.

				1 Lesson	2 Lesson	1 Lesson	2 Lesson
1	1	b	S. Phil.	1 Lesson	2 Lesson	1 Lesson	2 Lesson
2	2	c	& Jacob.	1 King. 8	Acts 28	1 King. 9	Jude
3	3	d	Invent.	10	Marth. 1	11	Rom.
4	4	e	of the	12	2	13	2
5	5	f	Crosse.	14	3	15	3
6	6	g	J. Porr.	16	4	17	4
7	7	A		18	5	19	5
8	8	B		20	6	21	6
9	9	C		22	7	2 King. 1	7
10	10	d		2 King. 2	8	3	8
11	11	e		4	9	5	9
12	12	f		6	10	7	10
13	13	g		8	11	9	11
14	14	A		10	12	11	12
15	15	b		12	13	13	13
16	16	c		14	14	15	14
17	17	d		16	15	17	15
18	18	e		18	16	19	16
19	19	f	Dunst.	20	17	21	17
20	20	g		22	18	23	18
21	21	A		24	19	25	19
22	22	b		Ezra 1	20	Ezra 3	20
23	23	c		4	21	5	21
24	24	d		6	22	7	22
25	25	e		9	23	Neh. 1	23
26	26	f	August.	Neh. 2	24	4	24
27	27	g	Bede.	5	25	6	25
28	28	A		8	26	9	26
29	29	b	K. Char.	10	27	13	27
30	30	c	Il. Rer.	Eph. 1	28	Eph. 2	28
31	31	d		3	Mark 1	4	29
							30
							31

# JUNE hath xxx. days.

MORNING Prayer. EVENING Prayer.

			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
		Nicom.	Ester 5	Mark 2	Ester 6	1 Cor. 15
1	e		7	3	8	16
2	f		9	4	Job 1	2 Cor. 1
3	g		Job 2	5	3	2
4	A	Boni-	4	6	5	3
5	b	fac.	6	7	7	4
6	c		8	8	9	5
7	d		10	9	11	6
8	e		12	10	13	7
9	f		14	11	15	8
10	g	S. Barn.				
11	A	Apost.	16	12	17, 18	9
12	b		19	13	20	10
13	c		21	14	22	11
14	d		23	15	24, 25	12
15	e		26, 27	16	28	13
16	f	S. Alban	29	Luk. 1	30	Galat. 1
17	g		31	2	32	2
18	A		33	3	34	3
19	b	Edward	35	4	36	4
20	c		37	5	38	5
21	d		39	6	40	6
22	e	Fast.	41	7	42	Ephes. 1
23	f	Jo. Bay.				
24	g		Prov. 1	8	Prov. 2	2
25	A		3	9	4	3
26	b		5	10	6	4
27	c	Fast.	7	11	8	5
28	d					
29	e	S. Peter				
30	f	Apost.	9	12	10	6

JULY

# JULY hath xxxi. days.

				MORNING	EVENING		
				Prayer.	Prayer.		
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
19	1	g		Prov. 11	Luk. 13	Prov. 12	Phil. 1
8	2	A	Mary vis.	13	14	14	2
	3	b		15	15	16	3
16	4	c	Martin.	17	16	18	4
5	5	d		19	17	20	Col. 1
	6	e		21	18	22	2
13	7	f		23	19	24	3
2	8	g		25	20	26	4
	9	A		27	21	28	1 Thes.
10	10	b		29	22	31	2
	11	c		Eccles. 1	23	Eccles. 2	3
18	12	d		3	24	4	4
7	13	e		5	John 1	6	5
	14	f		7	2	8	2 Thes.
15	15	g	Swithun	9	3	10	2
4	16	A		11	4	12	3
	17	b		Jerem. 1	5	Jerem. 2	1 Tim.
12	18	c		3	6	4	2, 3
1	19	d		5	7	6	4
	20	e	Margar.	7	8	8	5
9	21	f		9	9	10	6
	22	g	M. Magd.	11	10	12	2 Tim.
17	23	A		13	11	14	2
6	24	b	Fast.	15	12	16	3
	25	c	S. James.		13		4
14	26	d	S. Anne.	17	14	18	Tir. 1
3	27	e		19	15	20	2, 3
	28	f		21	16	22	Philem.
11	29	g		23	17	24	Hebr.
	30	A		25	18	26	2
19	31	b		27	19	28	3

# AUGUST hath xxxi. days.

MORNING Prayer. EVENING Prayer.

			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
8	1	c	Lammas	Jer. 29	John 20	Jer. 30
6	2	d		31	21	32
5	3	e		33	Acts 1	34
4	4	f		35	2	36
3	5	g		37	3	38
2	6	A	Transfig.	39	4	40
1	7	b	Name of	41	5	42
0	8	c	Jesus.	43	6	44
8	9	d		45, 46	7	47
7	10	e	S. Laur.	48	8	49
6	11	f		50	9	51
5	12	g		52	10	Lam. 1
4	13	A		Lam. 2	11	3
3	14	b		4	12	5
2	15	c		Ezek. 2	13	Ezek. 3
1	16	d		6	14	7
0	17	e		13	15	14
8	18	f		18	16	33
7	19	g		34	17	Dan. 1
6	20	A		Dan. 2	18	3
5	21	b		4	19	5
4	22	c		6	20	7
3	23	d	Fast.	8	21	9
2	24	e	S. Barth.		22	
1	25	f	Apost.	10	23	11
0	26	g		12	24	Hof. 1
8	27	A		Hof. 2, 3	25	4
7	28	b	S. Aug. B.	5, 6	26	7
6	29	c	Behead.	8	27	9
5	30	d	S. John.	10	28	11
4	31	e		12	Matth. 1	13

# SEPTEMBER hath xxx. days

**MORNING** Prayer. **EVENING** Prayer.

			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
16	1	f	Giles Ab.	Hof. 14	Math. 2	Joel 1
5	2	g		Joel 2	3	3
	3	A		Amos 1	4	Amos 2
13	4	b		3	5	4
2	5	c		5	6	6
	6	d		7	7	8
10	7	e	Enur. B.	9	8	Olad.
	8	f	Nativ. of	Jonah 1	9	Jona. 2, 3
18	9	g	Mary.	4	10	Mic. 1
7	10	A		Mic. 2	11	3
	11	b		4	12	5
15	12	c		6	13	7
4	13	d		Nah. 1	14	Nah. 2
	14	e	Ho. Cross	3	15	Hab. 1
12	15	f		Hab. 2	16	3
1	16	g		Zeph. 1	17	Zeph. 2
	17	A	Lamberr.	3	18	Hag. 1
9	18	b		Hag. 2	19	Zec. 1
	19	c		Zec. 2, 3	20	4, 5
17	20	d	Fast.	6	21	7
6	21	e	S. Mathew		22	
	22	f		8	23	9
14	23	g		10	24	11
3	24	A		12	25	13
	25	b		14	26	Mal. 1
	26	c	Gyprian	Mal. 2	27	3
11	27	d		4	28	Tob. 1
	28	e		Tob. 2	Mark 1	3
19	29	f	S. Mich.		2	
8	30	g	Jerom.	4	3	6

# OCTOBER hath xxxi. days.

		MORNING		EVENING	
		Prayer.		Prayer.	
		1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
1	A	Remig.	Tobit 7	Tobit 8	1 Co. 16
2	b		9	10	2 Cor. 1
3	c		11	12	2
4	d		13	14	3
5	e		Judith 1	Judith 2	4
6	f	Faith.	3	4	5
7	g		5	6	6
8	A		7	8	7
9	b	Dennis.	9	10	8
10	c		11	12	9
11	d		13	14	10
12	e		15	16	11
13	f	Edw. C.	Wisd. 1	Wisd. 2	12
14	g		3	4	13
15	A		5	6	Galat. 1
16	b		7	8	2
17	c	Etheldr.	9	10	3
18	d	S. Luke.	11	12	4
19	e		13	14	5
20	f		15	16	6
21	g		17	18	Ephes. 1
22	A		19	20	2
23	b		21	22	3
24	c		23	24	4
25	d	Crispin	4	5	5
26	e		6	7	6
27	f	Fast.	8	9	Philip. 1
28	g	S. Sim. &c	10	11	2
29	A	S. Jude	12	13	3
30	b		14	15	4
31	c	Fast.	16	17	Col. 1



# NOVEMBER hath xxx. days.

				MORNING		EVENING	
				Prayer.		Prayer.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
	d	All					
13	e	Saints.		Ecccl. 16	Luke 18	Ecccl. 17	Colos.
2	f			18	19	19	
3	g			20	20	21	
10	A	Pap. Con.		22	21	23	1 The
6	b	Leonard.		24	22	(a) 25	
8	c			27	23	28	
7	d			29	24	(b) 30	
9	e			31	John 1	32	
15	f			33	12	34	2 The
4	g	S. Martin		35	3	36	
12	A			37	4	38	
13	b	Brictius B.		39	5	40	1 Tim
14	c			41	6	42	2, 3
15	d	Machur.		43	7	44	
9	e			45	8	(c) 46	
17	f	Hugh B.		47	9	48	
18	g			49	10	50	2 Tim
6	A			51	11	Baruc. 1	
20	b	Edm. K.	Baruc. 2	12	12	3	
4	c		4	13	13	5	
3	d	Cecilia	6	14	14	Hi. Su.	Titus
23	e	S. Clem.	Bel & D.	15	15	Isaiah 1	2, 3
11	f		Isaiah 2	16	16	3	Phile
19	g	Catherin	4	17	17	5	Hebr
26	A		6	18	18	7	
8	b		8	19	19	9	
28	c		10	20	20	11	
16	d	Fast.	12	21	21	13	
5	e	S. Andr.			Acts 1		

Note that (a) Eccclus 25. is to be read only  
verse 13. (b) Eccclus 30. only to verse 18.  
(c) Eccclus 46. only to verse 20.

# DECEMBER hath xxxi. days.

MORNING

Prayer.

EVENING

Prayer.

	1 Lesson	2 Lesson	1 Lesson	2 Lesson
1 f	Isai. 14	Act. 2	Isai. 15	Hebr. 7
2 g	16	3	17	8
3 A	18	4	19	9
4 b	20, 21	5	22	10
5 c	23	6	24	11
6 d	Nicho. B.	dim. 7	26	12
7 e	27	tim. 7	28	13
8 f	Concept.	8	30	Jam. 1
9 g	V. Mary.	9	32	
10 A	33	10	34	3
11 b	35	11	36	4
12 c	37	12	38	5
13 d	Lucy Vi.	13	40	1 Pet. 1
14 e	41	14	42	2
15 f	43	15	44	3
16 g	O Sapi-	16	46	4
17 A	entia.	17	48	5
18 b	49	18	50	2 Pet. 1
19 c	51	19	52	3
20 d	Fast.	20	54	3
21 e	S. Thomas	21	56	1 John 1
22 f	Apost.	22	58	2
23 g	57	23	60	3
24 A	Fast.	24		4
25 b	Christmas			
26 c	S. Steph.			
27 d	S. John.			
28 e	Innocent's.	25		5
29 f	61	26	62	2 John
30 g	63	27	64	3 John
31 A	Silvest.	28	66	Jude

# TABLES and RULES FOR

The Moveable and  
Immoveable FEASTS;  
Together with the Days of Fast-  
ing and Abstinence through  
the whole Year.

**RULES** to know when the Move-  
able Feasts and Holy-days begin.

**E** After-day (on which the rest depend) is always  
the first Sunday after the first Full Moon which  
happens next after the One and twentieth day  
of March. And if the Full Moon happens upon  
Sunday, Easter-day is the Sunday after.

Advent-Sunday is always the nearest Sunday to the  
Feast of St. Andrew, whether before or after.

Septuagesima	} is {	Nine	} weeks before
Sextagesima		Eight	
Quinquagesima		Seven	
Quadragesima		Six	

Rogation Sunday	} is {	Five weeks	} after
Ascension-day		Forty days	
Whitsunday		Seven weeks	
Trinity Sunday		Eight weeks	

Table of all the Feasts that are to  
be observed in the Church of Eng-  
land through the year:

I. Sundays in the Year.

The Circumcision of our Lord JESUS CHRIST.

The Epiphany.

The Conversion of S. Paul.

The Purification of the Blessed Virgin.

S. Matthias the Apostle.

The Annunciation of the Blessed Virgin.

S. Mark the Evangelist.

S. Philip and S. Jacob the Apostles.

The Ascension of our Lord JESUS CHRIST.

S. Barnabas.

The Nativity of S. John Baptist.

S. Peter the Apostle.

S. James the Apostle.

S. Bartholomew the Apostle.

S. Matthew the Apostle.

S. Michael, and all Angels.

S. Luke the Evangelist.

S. Simon and S. Jude the Apostles.

All Saints.

S. Andrew the Apostle.

S. Thomas the Apostle.

The Nativity of our Lord.

S. Stephen the Martyr.

S. John the Evangelist.

The Holy Innocents.

Sunday  
and  
Monday

} in Easter  
week.

} Munday  
and  
Tuesday

} in Whitsun-  
week.



# **A Table of the Vigils, Fasts, and Days of Abstinence, to be observed in the year.**

The Evens or Vigils before

The Nativity of our Lord.  
 The Purification of the Blessed Virgin Mary.  
 The Annunciation of the Blessed Virgin.  
 Easter-day.  
 Ascension-day.  
 Pentecost.  
 S. Matthias.  
 S. John Baptist.  
 S. Peter.  
 S. James.  
 S. Bartholomew.  
 S. Matthew.  
 S. Simon and S. Jude.  
 S. Andrew.  
 S. Thomas.  
 All Saints.

*Note, That if any of these Feast-days fall upon a Monday, then the Vigil or Fast-day shall be kept upon the Saturday, and not upon the Sunday next before it.*

## **Days of Fasting or Abstinence.**

- I. **T**he Forty days of Lent.
- II. The Ember-days at the four Seasons, being the Wednesday, Friday, and Saturday after
  - The first Sunday in Lent.
  - The Feast of Pentecost.
  - September 14.
  - December. 13.
- III. The three Rogation-days, being the Monday, Tuesday, and Wednesday before Holy Thursday, or the Ascension of our Lord.
- IV. All the Fridays in the year, except Christmas-day.

*Certain*

**AN ORDER FOR**  
**Morning Prayer daily**  
**thorowout the year.**

At the beginning both of Morning prayer, and likewise at Evening prayer, the Minister shall read with a lowd voice some one of these Sentences of the Scriptures that follow: And then shall he say that which is written under the said Sentences.

**A**T what time soever a sinner doth repent him of his sin from the bottom of his heart I will put all his wickedness out of my remembrance, saith the Lord, *Ezek. 18.*

I do know mine own wickedness, and my sin alway against me. *Psal. 51.*

Turn thy face away from our sins (O Lord) and blot out all our offences. *Psa. 51.*

A sorrowful spirit is a sacrifice to God, despise (O Lord) humble and contrite hearts. *Psa. 51.*

Repent your hearts and not your garments, and turn to the Lord your God, because he is gentle and merciful, he is patient and of much mercy, and such a one as is sorry for your afflictions. *Isa. 2.*

To thee (O Lord God) belongeth mercy and forgiveness, for we have gone away from thee, and have not hearkned to thy voice, whereby we might walk in thy laws which thou hast appointed for us. *Dan. 9.*

Correct us, O Lord, and yet in thy judgment, not in thy fury, lest we should be consumed and brought to nothing. *Jer. 10.*

Amend your lives: for the kingdom of God is at hand. *Matth. 3.*

I will go to my Father, and say unto him, Father, I have sinned against heaven and against thee: I am no more worthy to be called thy son. *Luc. 15.*

### Morning Prayer.

Enter not into judgment with thy servants O Lord: for no flesh is righteous in thy sight. Ps. 143.

If we say that we have no sin, we deceive ourselves: and there is no truth in us. 1 John. 1.

**D**early beloved brethren the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father, but confess them with an humble, lowly, penitent and obedient heart, to the end that we may obtain forgiveness of the same by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God, yet ought we most chiefly so to do when we assemble and meet together, to render thanks for the great benefits that we have received of his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which be requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as be here present, to accompany me with a pure heart and humble voice unto the throne of the heavenly grace, saying after me.

*A general confession to be said of the whole congregation after the Minister, kneeling.*

**A**lmighty and most merciful Father, we have erred and strayed from thy waies like sheep, we have followed too much the devices and desires of our own hearts: we have offended against thy holy Laws, we have left undone those things which we ought to have done, and we have done those things which we ought not to have done, and there is no health in us: but thou O Lord, have mercy upon us miserable offenders. Spare thou them O God, which confess their faults, restore thou them that be penitent, according to thy promises declared unto mankind by Christ Jesus our Lord: and grant O most merciful Father for his sake, that we may hereafter live a godly, righteous and sober life, to the glory of thy holy Name. Amen.

Morning prayer.

The absolution, or remission of sins to be pronounced by the priest alone.

Almighty God, the Father of our Lord Jesus Christ, which desireth not the death of a sinner, but rather that he may turn from his wickedness and live: and hath given power and commandment to his Ministers, to declare and pronounce to his people being penitent, the absolution and remission of their sins: he pardoneth and absolveth all them which truly repent, and constantly believe his holy Gospel. Wherefore we beseech him to grant us true repentance, and his holy spirit, that those things which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy, through Jesus Christ our Lord.

The people shall answer. Amen.

Then shall the Minister begin the Lords prayer with a loud voice.

Our Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation: but deliver us from evil. Amen.

Then likewise he shall say.

O Lord open thou our lips.

And our mouths shall shew forth thy praise.

O God make speed to save us.

O Lord make hast to help us.

Glory be to the Father, and to the Son, &c.

As it was in the beginning, &c.

Praise ye the Lord.

Then shall be said or sung this Psalm following.

Come, let us sing unto the Lord: let us heartily

rejoyce in the strength of our salvation.

Let us come before his presence with thanksgiving: and shew our selves glad in him w<sup>th</sup> psalms.

For the Lord is a great God: and a great

above all gods.

In his hands are all the corners of the earth:

the strength of the hills is his alio.



## Morning Prayer.

The sea is his, and he made it: and his hand prepared the dry land.

O come let us worship and fall down: and kneel before the Lord our maker.

For he is (the Lord) our God: and we are the people of his pasture and the sheep of his hand.

To day if you will hear his voice, heard not your hearts: as in the provocation, and in the day of temptation in the wilderness.

When your fathers tempted me: proved me, and saw my works.

Forty years long was I grieved with this generation, & said: It is a people that do erre in their hearts, for they have not known my way.

Unto whom I sware in my wrath: that they should not enter into my rest.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

¶ Then shall follow certain Psalms in order they be appointed in a Table made for that purpose, except there be proper Psalms appointed for that day. And at the end of every Psalm throughout the year, and likewise in the end of Benedictus, Benedicite, Magnificat, and Nunc dimittis, shall be recited.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

¶ Then shall be read two Lessons distinctly with loud voice, that the people may hear. The first of the old Testament, the second of the New, like they be appointed in the Kalender, except there be proper Lessons assigned for that day: the Minister that readeth the Lesson, standing, and turning him so, as he may best be heard of such as be present. And before every Lesson the Minister shall say thus. The first, second, third, fourth Chapter of Genesis, or Exodus, Matthew, Mark, or other like, as is appointed in the Kalender. And in the end of every Chapter he shall say, Here endeth such a Chapter of such a Book. And (to the end the people may the better be in such places where they do sing, there shall the Lessons be sung in a plain tune, after the manner of distinct reading, and likewise the Epistle and Gospel.

### Morning Prayer.

After the first Lesson shall follow *Te Deum*  
laudamus in English dayly throughout the  
whole year.

**W**E praise thee (O God,) we knowledge thee  
to be the Lord.

All the earth doth worship thee, the Father  
everlasting.

To thee all angels crie aloud: the heavens, and  
all the powers therein.

To thee Cherubin and Seraphin continually  
do cry.

Holy, holy, holy: Lord God of Sabaoth.

Heaven and earth are full of the Majestie: of  
thy glory.

The glorious company of the Apostles: praise  
thee.

The goodly company of the Prophets: praise  
thee.

The noble armie of martyrs: praise thee.

The holy Church throughour all the world:  
doth knowledge thee.

The Father: of an infinite Majestie.

Thy honorable, true: and onely Son.

Also the holy Ghost: the Comforter.

Thou art the King of glory: O Christ.

Thou art the everlasting Son: of the Father.

When thou tookest upon thee to deliver man:  
thou diddest not abhor the virgins womb.

When thou haddest overcome the sharpness of  
death: thou didst open the kingdom of heaven  
to all believers.

Thou sittest at the right hand of God: in the  
glory of the Father.

We believe that thou shalt come: to be our  
Judge.

We therefore pray thee help thy servants whom  
thou hast redeemed with thy precious blood.

Make them to be numbred with thy Saints: in  
glory everlasting.

O Lord save thy people: and bless thine heri-  
tage.

Govern them: and lift them up for ever.

Day by day: we magnifie thee.

And we worship thy Name: ever world with-  
out end.

Morning Prayer.

Vouchsafe, O Lord: to keep us this day without sin.

O Lord have mercy upon us: have mercy upon us.

O Lord let thy mercy lighten upon us: our trust is in thee.

O Lord in thee have I trusted: let me not be confounded.

¶ Or this Canticle. *Benedicite omnia opera Domini.*

**O**All ye works of the Lord, bless ye the Lord, praise him and magnifie him for ever.

O ye Angels of the Lord, bless ye the Lord, praise him and magnifie him for ever.

O ye heavens, bless ye the Lord: praise him and magnifie him for ever.

O ye waters that be above the firmament, bless ye the Lord: praise him and magnifie him for ever.

O all ye powers of the Lord, bless ye the Lord, praise him and magnifie him for ever.

O ye Sun and moon, bless ye the Lord: praise him and magnifie him for ever.

O ye Stars of heaven, bless ye the Lord: praise him and magnifie him for ever.

O ye showers and dew, bless ye the Lord: praise him and magnifie him for ever.

O ye winds of God, bless ye the Lord: praise him and magnifie him for ever.

O ye fire and heat, bless ye the Lord: praise him and magnifie him for ever.

O ye Winter and Summer, bless ye the Lord: praise him and magnifie him for ever.

O ye dews and frosts, bless ye the Lord: praise him and magnifie him for ever.

O ye frost and cold, bless ye the Lord: praise him and magnifie him for ever.

O ye ice and snow, bless ye the Lord: praise him and magnifie him for ever.

O ye nights and daies, bless ye the Lord: praise him and magnifie him for ever.

O ye light and darkness, bless ye the Lord: praise him and magnifie him for ever.

O ye lightnings and clouds, bless ye the Lord: praise him and magnifie him for ever.

O ye

### Morning prayer.

O let the earth bless the Lord: yea, let it praise him and magnifie him for ever.

O ye mountains and hills, bless ye the Lord: praise him and magnifie him for ever.

O all ye green things upon the earth, bless ye the Lord: praise him and magnifie him for ever.

O ye wells, bless ye the Lord: praise him and magnifie him for ever.

O ye seas and foulds, bless ye the Lord: praise him and magnifie him for ever.

O ye whales and all that move in the waters, bless ye the Lord: praise him and magnifie him for ever.

O all ye souls of the air, bless ye the Lord: praise him and magnifie him for ever.

O all ye beasts and carrel, bless ye the Lord: praise him and magnifie him for ever.

O ye children of men, bless ye the Lord: praise him and magnifie him for ever.

O let Israel bless the Lord: praise him and magnifie him for ever.

O ye Priests of the Lord, bless ye the Lord: praise him and magnifie him for ever.

O ye servants of the Lord, bless ye the Lord: praise him and magnifie him for ever.

O ye spirits and souls of the righteous, bless ye the Lord: praise him and magnifie him for ever.

O ye holy and humble men of heart, bless ye the Lord: praise him and magnifie him for ever.

O Ananias, Azarias, and Misael, bless ye the Lord: praise him and magnifie him for ever.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

*And after the second Lesson shall be used and said, Benedictus in English, as followeth.*

**B**lessed be the Lord God of Israel: for he hath visited and redeemed his people.

And hath raised up a mighty salvation for us: in the house of his servant David.

As he spake by the mouth of his holy Prophets which have been since the world began.

That we should be saved from our enemies: and from the hands of all that hate us.

## Morning Prayer.

To perform the mercy promised to our forefathers : and to remember his holy Covenant.

To perform the oath which he sware to our forefather Abraham : that he would give us.

That we being delivered out of the hands of our enemies : might serve him without fear.

In holiness and righteousness before him : the daies of our life.

And thou child shalt be called the Prophet of the Highest : for thou shalt go before the face of the Lord to prepare his waies.

To give knowledge of salvation unto his people : for the remission of their sins.

Through the tender mercy of our God : where by the day-spring from on high hath visited us.

To give light to them that sit in darkness and in the shadow of death : and to guide our feet into the way of peace.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

¶ Or this 100. Psalm. *Tubi are Deo.*

**O** Be joyful in the Lord all ye lands : serve the Lord with gladness, and come before his presence with a song.

Be ye sure that the Lord he is God : it is he that hath made us, and not we our selves, we are his people, and the sheep of his pasture.

O go your wayes into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting : and his truth endureth from generation to generation.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

¶ Then shall be said the Creed by the Minister and the people standing.

**I** Believe in God the Father Almighty, maker of heaven and earth : and in Jesus Christ his only Son our Lord, which was conceived by the holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, he descended into hell, the third day he rose again from the dead, he descended into heaven, & sitteth

## Morning Prayer.

in the right hand of God the Father Almighty,  
from thence that he come to judge the quick and  
the dead. I believe in the holy Ghost, the holy  
Catholick Church, the Communion of Saints, the  
forgiveness of sins, the resurrection of the body,  
and the life everlasting. Amen.

And after that, these prayers following, aswel at  
Evening prayr, as at Morning prayer, all de-  
voutly kneeling, the Minister first pronouncing  
with a loud voice.

The Lord be with you.

And with thy Spirit.

Minist. ¶ Let us pray.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

Then the Minister, Clerks and peop'e shall say  
the Lords prayer in English with a loud voice.  
Our Father which art in heaven, &c.

¶ Then the Minister standing up; shal say.

O Lord shew thy mercy upon us.

Ans. And grant us thy salvation.

Priest. O Lord save the King.

Ans. And mercifully hear us when we call  
upon thee.

Minist. Endue thy ministers with righteousness.

Ans. And make thy chosen people joyfull.

Priest. O Lord save thy people.

Ans. And bless thine inheritance.

Minist. Give peace in our time, O Lord.

Ans. Because there is none other that fighteth  
for us, but onely thou, O God.

Minist. O God, make clean our hearts within us.

Ans. And take not thine holy Spirit from us.

Then shall follow three Collects. The first of the  
day which shal be the same that is appointed at  
the Communion. The second for peace. The third  
for grace to live well. And the two last coll'cts,  
that never alter, but dayly be said at Morning  
prayer, throughout all the year, as followeth.

The first Collect for peace.

O God which art the Author of peace, & lover  
of concord, in knowledge of whom standeth  
our eternal life, whose service is perfect freedom:

Q s

defend

## Evening prayer.

Defend us thy humble servants, in all assaults  
our enemies, that we surely trusting in thy  
force, may not fear the power of any adversary  
know the might of Jesus Christ our Lord  
Amen.

*The third Collect for grace.*

**O** Lord our heavenly Father, Almighty and  
everlasting God, which hast safely brought  
us to the beginning of this day: defend us in the  
same with thy mighty power, and grant that  
day we fall into no sin, neither run into any kind  
of danger, but that all our doings may be order-  
ed by thy governance, to do alwaies that  
is righteous in thy sight, through Jesus Christ our  
Lord. Amen.

## AN ORDER FOR EVENING prayer throughout the year.

*The Priest shall say.*

**O** Ur Father which art in heaven, Hal-  
lowed be thy Name. Thy kingdom  
come. Thy will be done in earth  
as it is in heaven. Give us this day our  
daily bread. And forgive us our  
trespasses, as we forgive them that trespass against us.  
And lead us not into temptation: but deliver us  
from evil. Amen.

*Then likewise he shall say.*

*Priest.* O Lord open thou our lips.

*Ans.* And our mouth shall shew forth thy praise.

*Minist.* O God make speed to save us.

*Ans.* O Lord make hast to help us.

*Minist.* Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

Praise ye the Lord.

*Then the Psalms in order as they be appointed  
in the Table for Psalms, except there be proper  
Psalms appointed for that day. Then a Lesson  
of the old Testament, as it is appointed like-  
wise in the Kalender except there be proper  
Lessons appointed for that day. After that  
Magnificat in English, as followeth.*

Evening prayer.

MY soul doth magnifie the Lord: and my  
spirit hath rejoyced in God my Saviour.  
For he hath regarded the lowliness of his  
handmaiden.  
For behold from henceforth: all generations  
all call me blessed.  
For he that is mighty hath magnified me:  
and holy is his Name.  
And his mercy is on them that fear him: thro-  
wout all generations.  
He hath shewed strength with his arm, he hath  
uttered the proud in the imagination of their  
hearts.  
He hath put down the mighty from their seat:  
and hath exalted the humble and meek.  
He hath filled the hungry with good things:  
and the rich he hath sent empty away.  
He remembring his mercy hath holpen his ser-  
vant Israel: as he promised to our forefathers,  
Abraham and his seed for ever.  
Glory be to the Father, &c.  
As it was in the beginning, &c.

Or the 98. Psalm.

Sing unto the Lord a new song: for he hath  
done marvellous things.  
With his own right hand, and with his holy  
arm: hath he gotten himself the victory.  
The Lord declared his salvation: his righte-  
ousness hath he openly shewed in the sight of  
the heathen.  
He hath remembred his mercy and truth to-  
wards the house of Israel: and all the ends of  
the world have seen the salvation of our God.  
Shew yourselves joyfull unto the Lord: all  
ye lands, sing, rejoyce, and give thanks.  
Praise the Lord upon the harp: sing to the  
harp with a psalm of thanksgiving.  
With trumpets also and shawmes: O shew  
yourselves joyfull before the Lord the King.  
Let the sea make a noise, and all that therein  
is, the round world, and they that dwell therein.  
Let the floods clap their hands, and let the  
hills be joyfull together before the Lord: for  
he is come to judge the earth.

With



## Evening Prayer.

With righteousness shall he judge the world  
and the people with equity.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ Then a Lesson of the New Testament. And of  
that, Nunc dimittis, in English, as followeth.

**L**ord, now lettest thou thy servant depart  
in peace: according to thy word.

For mine eyes have seen thy salvation.

Which thou hast prepared before the face  
of all people.

To be a light to lighten the Gentiles: and  
to be the glory of thy people Israel.

Glory be to the Father, &c.

As it was in the beginning, &c.

Or this Psalm.

**G**od be merciful unto us, and bless us; and  
show us the sight of his countenance, and  
be merciful unto us.

That thy way may be known upon earth,  
thy saving health among all nations.

Let the people praise thee, O God: yea, let  
all the people praise thee.

O let the nations rejoyce and be glad: for  
thou shalt judge the folk righteously, and  
govern the nations upon earth.

Let the people praise thee, O God: let all  
the people praise thee.

Then shall the earth bring forth her increase:  
God, even our own God, shall give us his blessing.

God shall bless us: and all the ends of  
the world shall fear him.

Glory be to the Father. &c.

As it was in the beginning, &c.

¶ Then shall follow the Creed with other prayers  
as is before appointed at Morning prayer after

Benedictus, and with three Collects. First  
for the day. The second for peace. The third for  
our

against all perils, as hereafter followeth: which  
two last Collects shall be daily said at Evening

prayer without alteration.

The second collect at Evening prayer.

**O** God from whom all holy desires, all good  
counsels, and all just works do proceed.

**Quicumque vult.**

Give unto thy servants that peace which the world cannot give, that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour. Amen.

*The third Collect for aid against all perils.*

Lighten our darknes, we beseech thee, (O Lord) and by thy great mercy defend us from all perils and dangers of this night, for the love of thy Only Son our Saviour Jesus Christ. Amen.

*In the Feasts of Christmas, the Epiphany, St. Matthias, Easter, the Ascension, Pentecost, St. John Baptist, St. James, St. Bartholomew, St. Matthew, St. Simon and Jude, St. Andrew, and Trinitie Sunday shall be sung or said, immediately after Benedictus, this Confession of our Christian Faith.*

**W**Hosoever will be saved : before all things, it is necessary that he hold the Catholike faith.

Which faith except every one do keep whole and undefiled : without doubt he shall perish everlastingly.

And the Catholike faith is this : that we worship one God in Trinitie, and Trinitie in Unitie.

Neither confounding the persons: nor dividing the substance.

For there is one person of the Father, another of the Son : and another of the holy Ghost:

But the Godhead of the Father, of the Son, and of the holy Ghost, is all one : the glory equal, the majestie coeternal.

Such as the Father is, such is the Son: and such is the holy Ghost.

The Father uncreate, the Son uncreate : and the holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible: and the holy Ghost incomprehensible.

The Father eternal, the Son eternal : and the holy Ghost eternal.

And yet they are not three eternals : but one eternal.

As also there be not three incomprehensibles,  
nor

Quicumque vult.

nor three uncreated : but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty, and the holy Ghost Almighty.

And yet they are not three Almightyies : but one Almighty.

So the Father is God, the Son is God : and the holy Ghost is God.

And yet they are not three Gods : but one God.

So likewise the Father is Lord, the Son Lord, and the holy Ghost Lord.

And yet not three Lords : but one Lord.

For like as we be compelled by the Christian verity : to acknowledge every person by himself to be God and Lord.

So are we forbidden by the Catholike Religion : to say there be three Gods, or three Lords.

The Father is made of none : neither created, nor begotten.

The Son is of the Father alone : not made, nor created, but begotten.

The holy Ghost is of the Father, and of the Son : neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers, one Son, not three Sons, one holy Ghost, not three holy Ghosts.

And in this Trinity none is afore or after other : none is greater or less then other.

But the whole three persons be coeternal together, and coequal.

So that in all things, as is afore said : the Unity in Trinitie, and the Trinitie in Unity is to be worshipped.

He therefore that will be saved : must so think of the Trinitie.

Furthermore, it is necessary to everlasting salvation : that he also believe rightly in the incarnation of our Lord Jesus Christ.

For the right faith is, that we believe and confess : that our Lord Jesus Christ the Son of God is God and man.

God of the substance of the Father, begotten before the world : and man of the substance of the mother, born in the world.

### The Letany.

Perfect God and perfect man : of a reasonable  
soul, and humane flesh subsisting.

Equal to the Father as touching his Godhead:  
and inferiour to the Father touching his man-  
hood.

Who although he be God and man : yet he is  
not two, but one Christ.

One, not by conversion of the Godhead into  
flesh, but by taking of the manhood into God.

One altogether, not by confusion of substance:  
but by unicie of person.

For as the reasonable soul and flesh is one  
man : so God and man is one Christ.

Who suffered for our salvation, descended into  
hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the  
right hand of the Father, God Almighty, from  
whence he shall come to judge the quick and the  
dead.

At whose coming all men shall rise again with  
their bodies : and shall give account for their  
own works.

And they that have done good shall go into  
everlasting : and they that have done evil,  
into everlasting fire.

This is the Catholike faith : which except a  
man believe faithfully, he cannot be saved.

Glory be to the Father, &c.

As it was in the beginning, &c.

*Thus endeth the order of Morning and Evening  
prayer throughout the whole year.*

Here followeth the Latany, to be used upon  
Sundayes, Wednesdayes, Fridayes, and at  
other times when it shall be comman-  
ded by the Ordinarie.

O God the Father of heaven : have mercy upon  
us miserable sinners.

*O God the Father of heaven, &c.*

O God the Son, redeemer of the world : have  
mercy upon us miserable sinners.

*O God the Son, redeemer, &c.*

O God the holy Ghost, proceeding from the  
Father and the Son, have mercy upon us misera-  
ble sinners.

*O God the holy Ghost, &c.*

○

**The Letany.**

O holy, blessed, and glorious Trinitie, three persons, and one God: have mercie upon us miserable sinners.

*O holy, blessed, and glorious Trinitie, etc.*

Remember not Lord, our offences, nor the offences of our forefathers, neither take thou vengeance of our sins: spare us good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

*spare us good Lord.*

From all evil and mischief, from sin, from crafts and assaults of the devil, from thy wrath and from everlasting damnation.

*Good Lord deliver us.*

From all blindness of heart, from pride, rage, glory and hypocrisie, from envy, hatred, malice, and all uncharitableness.

*Good Lord deliver us.*

From fornication, and all other deadly sins, and from all the deceits of the world, the flesh, and the devil.

*Good Lord deliver us.*

From lightning and tempest, from plague, pestilence and famine, from barruel, and murder, and from sudden death.

*Good Lord deliver us.*

From all sedition and privie conspiracy, from all false doctrine and heresie, from hardness of heart, and contempt of thy word and commandement.

*Good Lord deliver us.*

By the myserie of thy holy Incarnation, thy holy Nativity and Circumcision, by thy Baptism, fasting and temptation.

*Good Lord deliver us.*

By thine agony, and bloody sweat, by thy death and passion, by thy precious death and burial, thy glorious resurrection and ascension, and the coming of the holy Ghost.

*Good Lord deliver us.*

In all time of our tribulation, in all time of our wealth, in the hour of death, and in the day of judgment.

*Good Lord deliver us.*

We sinners do beseech thee to hear us (O Lord)

Go

## The Lament.

And that it may please thee to rule & govern  
the holy Church universally in the right way.

*We beseech thee to hear us good Lord.*

That it may please thee to keep and strengthen  
the true worshipping of thee, in righteousness;  
the holiness of life, thy servant C H A R L E S,  
most gracious King and Governour.

*We beseech thee, &c.*

That it may please thee to rule his heart in thy  
fear and love, and that he may evermore  
be affianced in thee, and ever seek thy honour  
and glory.

*We beseech thee, &c.*

That it may please thee to be his defender  
and keeper, giving him the victory over all his  
enemies.

*We beseech thee, &c.*

That it may please thee to bless and preserve  
thy gracious Queen Mary, Frederick the Prince  
of our Palatine, and the Lady Elizabeth his  
daughter, with their Princely issue.

*We beseech thee, &c.*

That it may please thee to illuminate all Bi-  
shops, Pastors, and Ministers of the Church, with  
the knowledge and understanding of thy word,  
and that both by their preaching and living they  
may set it forth, and shew it accordingly.

*We beseech thee, &c.*

That it may please thee to endue the Lords  
of the Council, and all the Nobility, with grace,  
wisdom and understanding.

*We beseech thee, &c.*

That it may please thee, to bless and keep the  
Magistrates, giving them grace to execute justice,  
and to maintain truth.

*We beseech thee, &c.*

That it may please thee to bless and keep all  
thy people.

*We beseech thee, &c.*

That it may please thee to give to all nations  
unity, peace and concord.

*We beseech thee, &c.*

That it may please thee to give us an heart to  
fear and dread thee, and diligently to live after  
thy commandments.

*We*

## The Lertany.

*We beseech thee to hear us good Lord.*

That it may please thee to give to all thy people increase of grace, to hear meekly thy word, and to receive it with pure affection, and to bring forth the fruits of the Spirit.

*We beseech thee, &c.*

That it may please thee to bring into the world of truth, all such as have erred and are deceived.

*We beseech thee, &c.*

That it may please thee to strengthen such as do stand: and to comfort and help the weak hearted, and to raise up them that fall, and finally to beat down Satan under our feet.

*We beseech thee, &c.*

That it may please thee to succor help & comfort all that be in danger, necessity & tribulation.

*We beseech thee, &c.*

That it may please thee to preserve all that travel by land or by water, all women labouring with child, all sick persons and young children, and to shew thy pity upon all prisoners and captives.

*We beseech thee, &c.*

That it may please thee to defend and provide for the fatherless children and widows, and that be desolate and oppressed.

*We beseech thee, &c.*

That it may please thee to have mercy upon all men.

*We beseech thee, &c.*

That it may please thee to forgive our enemies, persecutors and slanderers, & to turn their hearts.

*We beseech thee, &c.*

That it may please thee to give and preserve unto us the kindly fruits of the earth, so as in due time we may enjoy them.

*We beseech thee, &c.*

That it may please thee to give us true repentance, to forgive us all our sins, negligences and ignorances, and to endue us with the grace of thy holy spirit, to amend our lives according to thy holy word.

*We beseech thee, &c.*

Son of God: we beseech thee to hear us.

*Son of God: we beseech thee to hear us.*

O Lamb of God, that takest away the sins of the world.

The Letany.

Grant us thy peace

O Lamb of God, that takest away the sins of  
world.

Have mercy upon us.

O Christ hear us.

O Christ hear us.

Lord have mercy upon us.

Lord have mercy upon us.

Christ have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

Lord have mercy upon us.

Father which art in heaven, &c.

Lead us not into temptation.

Deliver us from evil. Amen.

The versicle.

Lord deal not with us after our sins.

Nor reward us after our iniquities.

¶ Let us pray.

God merciful Father, that despisest not the  
sighing of a contrite heart, nor the desire of  
us be sorrowful, mercifully assist our prayers,  
that we make before thee in all our troubles and  
afflictions whensoever they oppress us: and gra-  
tiously hear us, that those evils which the craft  
and subtiltie of the devil or man worketh against  
us be brought to nought, and by the providence  
of thy goodness they may be dispersed, that we  
thy servants being hurt by no persecutions, may  
more give thanks unto thee in thy holy  
Church, through Jesus Christ our Lord.

Lord arise, help us, and deliver us for thy  
Names sake.

God, we have heard with our ears, and our fa-  
thers have declared unto us the noble works that  
thou diddest in their daies, and in the old time  
before them.

Lord arise, help us, and deliver for thine ho-  
nour.

Glory be to the Father, &c. As it was, &c.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Graciously behold the sorrows of our hearts.

Graciously forgive the sins of thy people.

Graciously with mercy hear our prayers.

O Son



**The Litanie.**

**O** Son of David, have mercy upon us.  
Both now and ever vouchsafe to hear us O Christ.  
Graciously hear us, O Christ, graciously  
us, O Lord Christ.

**The versicle.**

**O** Lord, let thy mercy be shewed upon us.  
Answ. As we do put our trust in thee.

**¶ Let us pray.**

**W**E humbly beseech thee, O Father, merciful  
to look upon our infirmities : and for  
glory of thy Names sake, turn from us all the  
evils, that we most righteously have deserved.  
grant, that in all our troubles we may put  
whole trust and confidence in thy mercy,  
evermore serve thee in holiness and pureness  
living, to thy honour and glory, through  
only Mediatour and Advocate Jesus Christ  
Lord. Amen.

**¶ A prayer for the Kings Majestie.**

**O** Lord our heavenly Father, high and mighty  
King of kings, Lord of lords, the only Ruler  
of Princes, which dost from thy throne behold  
all the dwellers upon earth, most heartily  
beseech thee, with thy favour to behold our  
gracious Sovereign Lord King Charles, and for  
plenish him with the grace of thy holy Spirit,  
he may alway encline to thy will, and walk  
thy way : endue him plentifully with heavenly  
gifts, grant him in health and wealth long  
live, strengthen him that he may vanquish  
overcome all his enemies, and finally after  
life, he may attain everlasting joy and felicity  
through Jesus Christ our Lord. Amen.

**¶ A prayer for the Queen, Prince Frederick,  
Lady Elizabeth his wife, and their children.**

**A** Almighty God, the fountrain of all goodness  
we humbly beseech thee to bless our  
gracious Queen M A R Y E, Frederick the Prince  
lector Palatine, the Lady Elizabeth his wife,  
their Princely issue : endue them with thy  
Spirit, enrich them with thy heavenly grace  
prosper them with all happiness, and bring them  
to thine everlasting kingdom, through  
Christ our Lord, Amen.

**Almigh**

## The Letany.

Almighty and everlasting God, which onely  
A worst great marvell, send down upon thy  
bishops and Curates, and all congregations com-  
mitted to their charge, the healthful spirit of thy  
grace, and that they may truly please thee, powre  
on them the continuall dew of thy blessing:  
Grant this (O Lord) for the honor of our Advo-  
cate and Mediatour Jesus Christ. Amen.

### ¶ A prayer of Chrysostome.

Almighty God, which hast given us grace at this  
time with one accord, to make our common  
applications unto thee, and dost promise that  
when two or three be gathered together in thy  
name, thou wilt grant their requests: fulfil now,  
O Lord, the desires and petitions of thy servants,  
which may be most expedient for them, granting  
in this world knowledge of thy truth, and in  
the world to come, life everlasting. Amen.

2 Corinthians 13.

Grant the grace of our Lord Jesus Christ, and the  
love of God, and the fellowship of the holy  
ghost, be with us all evermore. Amen.

### ¶ For rain, if the time require.

O God heavenly Father, which by thy Son Jesus  
Christ, hast promised to all them that seek  
the kingdom, and the righteousness thereof, all  
things necessary to their bodily sustenance: send  
we beseech thee, in this our necessitie, such  
moderate rain and thows, that we may receive  
the fruits of the earth to our comfort, and to  
thy honour, through Jesus Christ our Lord,  
Amen.

### ¶ For fair weather.

O Lord God, which for the sin of man didst  
once drown all the world except eight per-  
sons, and afterward of thy great mercy didst  
promise never to destroy it so again: We humbly  
beseech thee, that although we for our iniquities  
are worthily deserved this plague of rain and  
thows, yet upon our true repentance thou wilt  
send us such weather, whereby we may receive  
the fruits of the earth in due season, and learn  
by thy punishment to amend our lives, and  
thy clemencie to give thee praise and glory,  
through Jesus Christ our Lord, Amen.

## The Lertany.

*¶ In the time of dearth and famine.*

**O** God heavenly Father, whose gift it is that rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply: behold, we beseech thee, the afflictions of thy people, and grant that the scarcie and dearth (which we do now most justly suffer for our iniquity) may through thy goodness be mercifully turned into cheapness and plenty: for the love of Jesus Christ our Lord, whom with thee and the holy Ghost, be all honour, &c.

*¶ In the time of war.*

**O** Almighty God, King of all kings, & governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent: Save and deliver us (we humbly beseech thee) from the hands of our enemies, abate their pride, assuage their malice, and confound their devices, that we being armed with thy defence may be preserved evermore from all perils, glorifie thee, which art the onely giver of victory, through the merits of thy only Son Jesus Christ our Lord. Amen.

*¶ In the time of any common plague or sickness.*

**A**lmighty God, which in thy wrath, in the time of king David, didst slay with the plague of pestilence threescore and ten thousand, and remembering thy mercy, didst save the rest: have pity upon us miserable sinners, that now are visited with great sickness and mortality, that like thou didst then command thine Angels to cease from punishing, so it may now please thee to withdraw from us this plague and grievous sickness, through Jesus Christ our Lord. Amen.

**O** God, whose nature & property is ever to be merciful and to forgive, receive our humble petitions: and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us, for the honour of Jesus Christs sake, our Mediator and Advocate. Amen.

*¶ A thanksgiving for rain.*

**O** God our heavenly Father, who by thy gracious providence, dost cause the former rain and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man, we

### The Lertany.

humble thanks, that it hath pleased thee in  
greatest necessity, to send us at the last a  
full rain upon thine inheritance, and to refresh  
when it was dry, to the great comfort of us  
unworthy servants, and to the glory of thy  
Name through thy mercies in Jesus Christ  
Lord. Amen.

#### *A Thanksgiving for fair weather.*

Lord God, who hast justly humbled us by  
thy late plague of immoderate rain and  
floods, and in thy mercy hast relieved and com-  
forted our souls by this seasonable and blessed  
change of weather, we praise and glorifie thy ho-  
nour for this thy mercy, and will alwaies  
remember thy loving kindness from generation to  
generation, through Jesus Christ our Lord. Amen.

#### *A thanksgiving for plenty.*

Most merciful Father, which of thy gracious  
goodness hast heard & devoured prayers of thy  
people, & turned our dearth & scarcity into cheap-  
ness & plenty: we give thee humble thanks for this  
special bounty, beseeching thee to continue  
thy loving kindness unto us & our land may  
bring forth her fruits of increase, to thy glory & our  
comfort, through Jesus Christ our Lord. Amen.

#### *A thanksgiving for peace and victory.*

Almighty God, which art a strong tower of  
defence unto thy servants against the face of  
their enemies, we yield thee praise and thanksgiv-  
ing for our deliverance from those great and ap-  
parent dangers, wherewith we were compassed:  
we acknowledge it thy goodness, that we were  
delivered over as a prey unto them beseech-  
ing thee to continue such thy mercies toward us,  
that all the world may know, that thou art our  
true and mighty deliverer, through Jesus  
Christ our Lord. Amen.

#### *A thanksgiving for deliverance from the plague.*

Lord God, which hast wounded us for our  
sins, and consumed us for our transgressions  
by thy late heauie and dreadful visitation & now  
in the midst of judgment remembering mercy, hast  
preserved our souls from the jaws of death, we  
ascribe unto thy fatherly goodness, our selves, our  
souls & bodies, which thou hast delivered to be a  
living

The Litaney.

Living sacrifice unto thee, always praising  
magnifying thy mercies in the midst of  
Congregation, through Jesus Christ our Lord  
Amen:

*Or this.*

**W**E humbly acknowledge before thee (O  
merciful Father) that all the punishments  
which are threatned in thy Law, might justly be  
fallen upon us, by reason of our manifold trans-  
gressions, and hardness of heart, yet seeing it be-  
pleased thee of thy tender mercy upon our  
and unworthy humiliation, to assuage the  
some pestilence wherewith we lately have be-  
fore afflicted, and to restore the voice of  
and health into our dwellings, We offer unto  
divine Majestie, the sacrifice of praise and than-  
sgiving, lauding and magnifying thy glorious  
Name for such thy preservation and providence  
over us, through Jesus Christ our Lord, Amen.

**T**HE COLLECTS, EPISTLES AND  
Gospels to be used at the celebration of the  
Lords Supper, and the holy Communion  
through the year.

*The first Sunday in Advent.*

*The Collect.*

**A**lmighty God, give us grace that  
may cast away the works of darkness  
and put upon us the armour of light  
now in the time of this mortal life  
the which thy Son Jesus Christ came to visit us  
great humilite) that in the last day, when he shall  
come again in his glorious Majestie, to judge  
the quick and the dead, we may rise to life immor-  
tal, through him who liveth and reigneth with  
thee and the holy Ghost, now and ever. Amen.

*The Epistle. Rom. 13. 8.*

**O**W nothing to any man but this, that  
love one another: for he that loveth  
other, fulfilterth the law: For these com-  
mandements, Thou shalt not commit adultery  
Thou shalt not kill, Thou shalt not  
Thou shalt not bear false witness, Thou  
not lust, and so forth: if there be any  
commandement, it is all comprehended in

## The first Sunday in Advent.

ng, namely, Love thy neighbour as thy selfe  
e hurteth not his neighbour, therefore is love  
fulfilling of the Law. This also we know the  
on, how that it is time that we should now a-  
e our of sleep, for now is our salvation near-  
hen when we believed. The night is passed,  
day is come nigh: let us therefore cast away  
deeds of darkness, and let us put on the ar-  
r of light: Let us walk honestly as it were  
the day light: not in eating and drinking, nei-  
in chambering and wantonness, neither in  
e and envying: but put ye on the Lord Je-  
Christ, and make no provision for the flesh,  
fulfill the lusts of it.

*The Gospel. Matth. 21. 1.*

And when they drew nigh unto Hierusalem,  
& were come to Bethphage, unto mount O-  
then sent Jesus two of his disciples, saying  
them, Go into the town that lieth over a-  
t you, & anon ye shall find an ass bound, & her  
with her, loose them, & bring them unto me.  
if any man say ought unto you say ye, The  
hath need of them: & it aighrway he will let  
go. All this was done, that it might be fulfill-  
was spoken by the Prophet, saying, Tell ye  
daughter of Sion, Behold thy King cometh un-  
ee, meek, sitting upon an asse, and a colt, the  
of an asse used to the yoke. The Disciples  
& did as Jesus commanded them, & brought  
se, & the colt, and put on them their cloths,  
er him thereon. And many of the people  
d their garments in the way, other cut down  
ches from the trees, & strawed them in the  
Moreover, the people that went before, and  
that came after, cried, saying, H *san*na to the  
of David. Blessed is he that cometh in the  
of the Lord, H *san*na in the highest. And  
he was come to Hierusalem, all the city was  
d, saying, Who is this? And the people said,  
is Jesus the Prophet of Nazareth a city of  
And Jesus went into the Temple of God, &  
at all them that sold & bought in the Tem-  
& overthrew the tables of the money-chan-  
& the seats of them that sold doves & said  
them, It is written, My house shall be called  
house of prayer, but ye have made it a den of

¶ The second Sunday in Advent.

*The Collet.*

**B**lessed Lord, which hast caused all holy Scriptures to be written for our learning, grant us that we may in such wise hear them, mark, learn, and inwardly digest them, that by patience, and comfort of thy holy word we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen.

*The Epistle, Rom. 15 4.*

**W**herefore things are written before, they are written for our learning, that through patience and comfort of the Scriptures we might have hope. The God of patience and consolation grant you to be like minded one toward another, after the ensample of Christ Jesus, who ye all agreeing together, may with one voice praise God the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ received us to the praise of God. And this I testify that Jesus Christ was a minister of the Circumcision, for the truth of God, to confirm the promises made unto the Fathers, and that the Gentiles might praise God for his mercy, as it is written. For this cause will I praise thee among the Gentiles, & sing unto thy Name. And again be ye Rejoyce ye Gentiles with his people. And praise the Lord all ye Gentiles, and laud him ye nations together. And again Esay saith, There shall be the root of Jesse, and he that shall reign over the Gentiles, in him shall the Gentiles trust. The God of hope fill you with all joy and peace in believing, that ye may be rich in mercy through the power of the holy Ghost.

*The Gospel. Luke 21, 25.*

**T**here shall be signs in the Sun, and in the Moon, and in the stars, and in the earth. People shall be at their wits end through fear. The sea and the water shall roar. Mens hearts shall fail them for fear, and looking after those things which shall come upon the earth. For the powers of heaven shall move, and then shall they see the Son of man come in a cloud with power and great glory. When these things begin to come to pass,

### The third Sunday in Advent.

up & lift up your heads, for your redemption draweth nigh. And he shewed them a similitude: Behold the figtree, and all other trees, when they shoot forth their buds, ye see and know of your own selves, that Summer is then nigh at hand. So likewise ye also (when ye see these things begin to pass) be sure that the kingdom of God is at hand. Verily I say unto you, This generation shall not pass, till all be fulfilled. Heaven and earth shall pass, but my words shall not pass.

¶ The third Sunday in Advent.

The Collect.

Ord, we beseech thee, give ear to our prayers, and by thy gracious visitation lighten the blindness of our hearts, by our Lord Jesus Christ.

The Epistle. 1 Cor. 4. 1.

Let a man thus wise esteem us even as the ministers of Christ, and stewards of the secrets of God. Furthermore, it is required of the stewards, that a man be found faithful. With me it is a very small thing that I should be judged of either of mans judgement: no, I judge not of my own self, for I know nought by my self, yet not thereby justified. It is the Lord that judgeth me. Therefore judge nothing before the Lord, until the Lord come, which will lighten the things that are hid in darkness, and open the secrets of the heart, and then shall every man praise of God.

The Gospel. Matth. 11. 2.

¶ When John being in prison heard the works of Christ, he sent two of his disciples, and said unto him, Art thou he that shal come? or do we look for another? Jesus answered and said unto them, Go and shew John again what ye have heard and seen. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the glad tidings of the Gospel, and happy is that man that is not offended by me. And as they departed, Jesus began to say unto the people concerning John, What went ye out into the wilderness to see? A reed that is shaken with the wind? What went ye out for to see? A man clothed in raiment? Behold, they that wear soft clothing are in Kings houses. But what went ye out



The fourth Sunday in Advent.

for to see? A Prophet? Verily I say unto  
and more then a Prophet: for this is he of whom  
it is written: Behold, I send my messenger  
fore thy face, which shall prepare thy way  
fore thee.

The iiii. Sunday in Advent

The Collect.

**L**ord, raise up, we pray thee, thy power,  
come among us, and with great might succour  
us, that whereas through our sins and wickedness  
we be sore let and hindred, thy bountiful grace  
and mercy, through the satisfaction of thy Son  
our Lord, may speedily deliver us: to whom  
with thee and the holy Ghost, be honour and  
glory world without end. Amen.

The Epistle. Pri. 4. 4.

**R**ejoyce in the Lord alwayes. Again, I say  
rejoyce. Let your softness be known  
men, the Lord is even at hand. Be careful for  
nothing, but in all prayer and supplication, let your  
petitions be manifest to God, with giving  
thanks. And the peace of God (which passeth  
understanding) keep your hearts and minds  
through Christ Jesus.

The Gospel. John 1. 19.

**T**his is the record of John, when the Jews  
Priests and Levites from Hierusalem, com-  
to him, What art thou? And he confessed, and  
did not deny, and said plainly, I am not Christ.  
they asked him, What art thou then? and he  
said, Elias? And he said, I am not. Art thou the  
Prophet? And he answered, No. Then said they  
unto him, What art thou, that we may give an  
answer to them that sent us? What sayest thou  
of thyself? He said, I am the voice of a crying  
in the wilderness; Make straight the way of  
the Lord, as said the Prophet Esay. And they  
which were sent, were of the Pharisees, and they  
asked him, and said unto him, Why baptizest thou  
if thou be not Christ, nor Elias, neither that  
Prophet? John answered them, saying, I baptise  
in water, but there standeth one among you  
whom ye know not, he it is, whom though he came after  
me, was before me, whose shoe latchet I am not  
worthy to unloose. These things were done at  
Bethsara beyond Jordan, where John did baptise.

¶ On Christmas day.

*The Collect.*

Almighty God, which hast given us thy onely begotten Son to take our nature upon him, this day to be born of a pure Virgin, grant that being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee and the holy Ghost, now and for ever. Amen.

*The Epistle. Hebr. i. i.*

God in times past diversly and many wayes spake unto the fathers by Prophets: but in these days he hath spoken to us by his own Son, whom he hath made heir of all things, by whom also he made the world. Which Son being the brightness of his glory, and the very image of his substance, ruling all things with the word of his power, hath by his own person purged our sins, and sitteth on the right hand of the Majesty on high, being so much more excellent then the Angels, as he hath by inheritance obtained a more excellent Name then they. For unto which of the Angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be his Father, and he shall be my Son. And again when he bringeth in the first begotten Son into the world, he saith, And let all the Angels of God worship him. And unto the Angels he saith, He maketh his Angels spirits, and his Ministers a flame of fire. But unto the Son he saith, Thy throne, O God, shall be for ever and ever. The Scepter of thy kingdom is a right Scepter. Thou hast loved righteousness and hated iniquity: wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And thou hast laid the foundation of the earth, and the heavens are the works of thy hands. They shall perish, but thou endurest. They shall waxe old as doth a garment, and as a vesture shalt thou change them, and they shall be changed: but thou art even the same, and thy years shall not fail.

*The Gospel. John i. i.*

In the beginning was the Word, and the Word was with God & God was the Word. The same was in the beginning with God. All things were

**Saint Stevens day.**

made by it, and without it was made none  
that was made. In it was life, and the life  
the light of men, and the light shineth in  
darkness, and the darkness comprehended it  
not. There was sent from God a man whose  
name was John. The same came as a witness, to  
be a witness of the light: that all men through  
him might believe. He was not that light, but was  
sent to bear witness of the light. That light was  
the true light, which lighteth every man that com-  
eth into the world. He was in the world, and  
the world was made by him, & the world knew  
him not. He came amongst his own, and his own  
received him not. But as many as received him,  
to them gave he power to be made the sons  
of God, even them which believed on his Name,  
which were born, not of blood, nor of the will  
of the flesh, nor yet of the will of man, but  
of God. And the same Word became flesh, and  
dwelt among us, and we saw the glory of it, as  
the glory of the only begotten Son of the Father,  
full of grace and truth.

**¶ Saint Stevens day.**

**The Collect.**

**G**RANT us, O Lord, to learn to love our  
neighbours, by the example of thy Martyr  
Steven, who prayed for his persecutors, to  
whom thou livest, and reignest, &c.

**¶ The Collect follow the Collect of the Nativity  
which shall be said continually unto New  
year day.**

**The Epistle. Acts 7. 55.**

**A**ND Steven being full of the holy Ghost, be-  
ing stoned, looked up stedfastly with his eyes into heaven,  
and saw the glory of God, and Jesus standing on the  
right hand of God, and said, Behold, I see the hea-  
vens open, and the Son of man standing on the  
right hand of God. Then they gave a loud voice, and  
stopped their ears, and ran upon him with stones,  
and stoned him all at once, and cast him out of the city,  
and stoned him. And the witnesses laid down their  
clothes at a young mans feet whose name was Saul.  
And they stoned Steven, calling on, and saying,  
Lord Jesus receive my spirit. And he kneeled  
down, and cried with a loud voice, Lord lay  
this sin to their charge. And when he had  
spoken, he fell asleep.

**S. John Evangelists day.**

*The Gospel. Matth. 23. 14.*

Behold, I send unto you Prophets and wise-  
men, and Scribes, and some of them shall ye  
and crucifie, and some of them shall ye scourge  
your Synagogues, and persecute them from  
city to city, that upon you may come all the  
treacherous blood which hath been shed upon the  
earth, from the blood of the righteous Abel, unto  
the blood of Zacharias the son of Barachias, who  
slew between the Temple and the Altar. Ve-  
ry I say unto you, all these things shall come up-  
on this generation. O Hierusalem, Hierusalem,  
thou that killest the Prophets, and stonest them  
which are sent unto thee, how often would I have  
gathered thy children together, even as the hen  
gathereth her chickens under her wings, and ye  
would not? Behold, your house is left unto you  
desolate. For I say unto you, Ye shall not see me  
henceforth till that ye say, Blessed is he that  
cometh in the Name of the Lord.

*¶ Saint John Evangelists day.*

*The collect,*

Merciful Lord, we beseech thee to cast thy  
bright beams of light upon thy Church, that  
being lightened by the doctrine of thy blessed  
apostle and Evangelist John, may attain to thy  
everlasting gifts through Jesus Christ our Lord.

*The Epistle. 1 John 1. 1.*

That which was from the beginning, & we  
have heard, & we have seen with our eyes,  
which we have looked upon, and our hands have  
touched of the word of life, And the life appear-  
ed, and we have seen and bear witness, and shew  
unto you that eternal life, which was with the  
Father, and appeared unto us. That which we have  
seen and heard, declare we unto you that ye also  
may have fellowship with us, and that our fel-  
lowship may be with the Father and his Son Je-  
sus Christ: and this we write unto you, that ye  
may rejoyce, and that your joy may be full. And  
this is the tidings which we have heard of him  
and declare unto you, That God is light, and in  
him is no darkness at all. If we say we have fel-  
lowship with him & walk in darkness, we lie and  
do not the truth: But & if we walk in light, even  
as he is in light; then have we fellowship with

*Innocents day.*

him and the blood of Jesus Christ his Son, cleanse us from all sin. If we say we have no sin, we deceive our selves, and the truth is not in us. If we acknowledge our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say we have not sinned, we make him a liar, and his word is not in us.

*The Gospell. John 2. 19.*

**J**ESUS said unto Peter, Follow thou me. Peter turned about, and saw the disciple whom Jesus loved following, which also leaned on his breast at supper and said, Lord, (which is he that betrayeth thee?) When Peter therefore saw him, he said to Jesus Lord, what shall he here do? Jesus said unto him, If I will have him to tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die. Yet Jesus said not unto him, He shall not die: but if I will that he tarry till I come, what is that to thee? The same disciple is he that testifieth of these things, and wrote these things, and we know that his testimony is true. There are also many other things which Jesus did, the which if they should be written every one, I suppose the world could not contain the books that should be written.

¶ *Innocents day.*

*The collect.*

**A**Lmighty God, whose praise this day the young Innocents thy witnesses have confessed and shewed forth, not in speaking but in dying, mortifie and kill all vices in us, that in our conversion our life may express thy faith, which with our tongues we do confess, through Jesus Christ our Lord.

*The Epistle. Revel. 14. 1.*

**I** Looked & lo a Lamb stood on the mount Sion, and with him an hundred forty four thousand having his Name and his fathers Name written in their foreheads. And I heard a voice from heaven as the sound of many waters, and as the voice of a great thunder. And I heard the voice of harpers harping with their harps. And they sung as it were a new song before the seat, and before the four beasts and Elders, and no man could learn the song: but the hundred and forty four thousand

*The Sunday after Christmas day.*

and which were redeemed from the earth. These  
they which were not defiled with women, for  
they are virgins. These follow the Lamb whither-  
ever he goeth. These were redeemed from men  
by offering the first fruits unto God and to the Lamb,  
and in their mouths was found no guile, for they  
were without spot before the throne of God.

*The Gospel. Mat. 2. 13.*

The Angel of the Lord appeared to Joseph in  
a sleep, saying, Arise, and take the child and  
his mother, and flee into Egypt, and be thou  
there till I bring thee word. For it will come to  
pass that Herod will seek the child to destroy  
him. So when he awoke he took the child and his  
mother by night, and departed into Egypt, and  
was there unto the death of Herod, that it might  
be fulfilled which was spoken of the Lord by the  
prophet, saying, Out of Egypt have I called my  
son. Then Herod when he saw that he was mock-  
ed of the wise men was exceeding wroth, and  
sent forth men of war, and slew all the children  
that were in Bethlehem, and in all the coasts (as  
many as were two years old or under) accord-  
ing to the time which he had diligently known  
of the wise men. Then was fulfilled that  
which was spoken by the Prophet Jeremy where-  
he said, In Ramia was there a voice heard, la-  
mentation, weeping, and great mourning, Rachel  
weeping for her children, and would not be  
comforted because they were not.

¶ *The Sunday after Christmas day.*

*The Collect.*

Almighty God, which hast given thine only  
begotten Son to take our nature upon him:  
and this day to be born of a pure Virgin, grant,  
that we being regenerate, and made thy children  
by adoption and grace may daily be renewed by  
thy holy Spirit, through the same our Lord Je-  
sus Christ, who liveth, &c.

*The Epistle. Gal. 4. 1.*

And I say that the heir (as long as he is a child)  
differeth not from a servant, though he be  
lord of all, but is under tutors and governours  
until the time that the Father hath appointed.  
even so we also, when we were children, were in  
subjection under the ordinances of the world: but  
when

The Sunday after Christmas day.

when the time was full come, God sent his  
made of a woman, and made bond unto the  
to redeem them which were bond unto the  
that we through election might receive the  
ritance that belongeth unto the natural son  
cause ye are sons, God hath sent the Spirit  
Son into your hearts, which cryeth Abba Fa  
Wherefore now thou art not a servant, but a  
If thou be a son, thou art also an heir of  
through Christ.

The Gospel. Matth. i. i.

**T**His is the book of the generation of  
Christ, the Son of David, the son of Abrah  
Abraham begat Isaac, Isaac begat Jacob, Ja  
begat Judas and his brethren, Judas begat Ph  
and Zara of Thamar, Pharez begat Elrom, El  
begat Aram, Aram begat Aminadab, Amin  
begat Naasson, Naasson begat Salmon, Sal  
begat Booz of Rachab, Booz begat Obed of Ra  
Obed begat Jesse, Jesse begat David the King  
vid the King begat Solomon of her that was  
wife of Urias, Solomon begat Roboam, Rob  
begat Abia, Abia begat Asa, Asa begat Josaph  
Josaphat begat Joram, Joram begat Ofias,  
begat Joatham, Joatham begat Ahas, Ahas  
gar Ezechias, Ezechias begat Manasses, Man  
begat Amon, Amon begat Josias, Josias begat  
chonias and his brethren, about the time  
they were carried to Babylon, and after  
were brought to Babylon, Jechonias begat Sa  
thiel, Salathiel begat Zorobabel, Zorobabel  
gat Abiud, Abiud begat Eliachim, Eliachim to  
Azor, Azor begat Sadoc, Sadoc begat Achin  
chin begat Eliud, Eliud begat Eleazar, Elea  
begat Matthan, Matthan begat Jacob, Jacob  
gat Joseph the husband of Mary, of whom  
born Jesus, even he that is called Christ, and  
all the generations from Abraham to Dav  
are fourteen generations. And from David u  
the captivity of Babylon, are fourteen gene  
rations. And from the captivity of Babylon u  
Christ, are fourteen generations. The birth of  
sus Christ was on this wise. When his mot  
Mary was married to Joseph ( before they ca  
so dwell together ) she was found with child  
the holy Ghost. Then Joseph her husband (

## The Circumcision of Christ.

For he was a righteous man, and would not put  
to shame) was minded privily to depart from  
. But while he thus thought, behold, the An-  
gel of the Lord appeared unto him in a sleep,  
saying, Joseph thou son of David, fear not to take  
unto thee Mary thy wife: for that which is con-  
ceived in her, cometh of the holy Ghost. She  
shall bring forth a son, and thou shalt call his  
name Jesus, for he shall save his people from  
their sins. All this was done, that it might be  
fulfilled which was spoken of the Lord by the  
prophet, saying, Behold, a maid shall be with-  
child, and shall bring forth a son, and they shall  
call his Name Emmanuel, which if a man inter-  
pret, is as much to say, as God with us. And Jo-  
seph as soon as he awoke out of sleep: did as  
the Angel of the Lord had bidden him: and he  
took his wife unto him, and knew her not, till  
she had brought forth her first begotten Son,  
and called his Name Jesus.

¶ *The Circumcision of Christ.*

*The Collect.*

**A** Almighty God, which madeest thy blessed Son  
to be circumcised and obedient unto the  
law for man, grant us the true Circumcision of  
the Spirit, that our hearts and all our members  
being mortified from all worldly & carnal lusts,  
may in all things obey thy blessed will, through  
the same thy Son Jesus Christ our Lord.

*The Epistle. Rom. 4. 8.*

**B**lessed is the man to whom the Lord will not  
impute sin. Came this blessedness then upon  
the circumcision, or upon the uncircumcision al-  
so? For we say that faith was reckoned to Abra-  
ham for righteousness. How was it then reckon-  
ed? when he was in circumcision, or when he was  
in the uncircumcision? Not in time of circumci-  
sion, but when he was yet uncircumcised. And he  
received the sign of circumcision, as a seal of the  
righteousness of faith, which he had, yet being  
uncircumcised, that he should be the father of  
all them that believe; though they be not cir-  
cumcised, that righteousness might be imputed  
to them also, and that he might be the father  
of circumcision, not unto them onely which  
came of the circumcision, but to them also which  
walk



## The Epiphany.

walk in the steps of the faith that was in our  
father Abraham before the time of Circumcision.  
For the promise (that he should be heir of  
the world) happened not unto Abraham, or to his  
seed, through the law, but through the righteousness  
of faith. For if they which are of the Law be heirs,  
the promise is faith but vain, and the promise of none effect.

*The Gospel. Luke 2. 15.*

**A**nd it fortuned also soon as the Angels  
were gone away from the shepherds into heaven,  
they said one to another, Let us go even  
unto Bethlehem, and see this thing that we have  
heard is happened which the Lord hath shewed  
unto us. And they came with hast, and found Mary  
and Joseph, and the babe laid in a manger. And  
when they had seen it, they published abroad  
saying that was told them of that Child. And  
they that heard it, wondered at those things which  
were told them of the shepherds. But Mary kept  
all these sayings, and pondered them in her heart.  
And the shepherds returned, praising and lauding  
God for all the things which they had heard & seen,  
even as it was told unto them. And when the  
day was come that the child should be circum-  
cised, his name was called Jesus, which was named of  
the Angel before he was conceived in the womb.

*If there be a Sunday between the Epiphany  
and the Circumcision, then shall be used the same Col-  
lect, Epistle & Gospel at the communion, which  
was used upon the day of Circumcision.*

*The Epiphany.*

*The Collect.*

**O** God, which by the leading of a star did  
manifest thy only begotten Son to the Gen-  
tiles: mercifully grant, that we which know thee now  
by faith, may after this life have the fruition of  
thy glorious Godhead, through Christ our Lord.

*The Epistle. Ephes. 3. 1.*

**F**or this cause I Paul am a prisoner of Jesus  
Christ for you heathen, if ye have heard of the  
ministration of the grace of God, which is given  
me to you-ward. For by revelation shewed be  
the mystery unto me, as I wrote before in few  
words: whereby when ye read, ye may under-  
stand my knowledge in the mystery of Christ,  
which

## The Epiphany.

which mystery in times past was not opened unto the sons of men as it is now declared unto his holy Apostles, and Prophets, by the Spirit, that the Gentiles should be inheritors also, and of the same body, and partakers of his promise of Christ by the means of the Gospel, whereof I am made a minister, according to the gift of the grace of God which is given unto me, after the working of his power. Unto me the least of all Saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, & to make all men see what the fellowship of the mystery is which from the beginning of the world hath been hid in God, which made all things through Christ Jesus, to the intent that now unto the rulers and powers in heavenly things, might be known by the congregation, the manifold wisdom of God, according to the eternal purpose which he hath wrought in Christ Jesus our Lord, by whom we have boldness and entrance, with the confidence which is by faith of him.

*The Gospel. Matth. 2. 1.*

**W**hen Jesus was born in Bethlehem a city of Judah, in the time of Herod the King, behold, there came wise men from the East to Jerusalem, saying, Where is he that is born King of the Jews? For we have seen his Star in the East, and are come to worship him. When Herod the King had heard these things, he was troubled, and all the city of Jerusalem with him. And when he had gathered all the chief Priests and Scribes of the people together, he demanded of them where Christ should be born. And they said unto him, At Bethlehem in Judah: For thus it is written by the Prophet, And thou Bethlehem in the land of Judah, art not the least among the Princes of Judah: for out of thee shall come unto me the Captain that shall govern my people Israel. Then Herod (when he had privily called the wise men) he enquired of them diligently what time the Star appeared. And he bade them go to Bethlehem, and said, Go your way thither, and search diligently for the child: and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the King, they departed, and

The first Sunday after the Epiphany.

And lo, the star which they saw in the East, went before them, till it came and stood over the place wherein the child was. When they saw the star, they were exceeding glad, and went into the house, and found the child with Mary his mother, and fell down flat, and worshipped him: and they opened their treasures, and offered unto him gifts, gold, frankincense, and myrrhe. And when they were warned of God in a sleep, that they should not go again to Herod, they returned into their own country another way.

The first Sunday after the Epiphany.

The collect.

Lord we beseech thee mercifully to receive the prayers of thy people which call upon thee, and grant that they may both perceive & know what things they ought to do, and also have grace and power faithfully to fulfil the same, through Jesus Christ our Lord. Amen.

The Epistle. Rom. 12. 1.

I beseech you therefore brethren, by the mercifulness of God, that you make your bodies quick sacrifice, holy and acceptable unto God, which is your reasonable serving of God. And fashion not your selves like unto this world: but be ye changed in your shape, by the renewing of your mind, that ye may prove what thing that good, and acceptable and perfect will of God is. For I say (through the grace that unto me given is) to every man among you, that no man stand high in his own conceit, more then it becometh him to esteem of himself: but so judge of himself, that he be gentle & sober, according as God hath dealt to every man the measure of faith. For as we have many members in one body, & all members have not one office: so we being many, are one body of Christ, & every man among our selves one another's members.

The Gospel. Luke 2. 43.

The father & mother of Jesus went to Hierusalem, after the custom of the feast day. And when they had fulfilled the daies, as they returned home, the child Jesus abode still at Jerusalem, & his father and mother knew not of it: but they supposed him to have been in the company, came a daies journey, & sought him among their kinsfolk and acquaintances.

The ij. Sunday after the Epiphany.

aintance. And when they found him not, they  
went back again to Hierusalem, and sought him.  
And it fortuned that after three daies they found  
him in the Temple, sitting in the midst of the do-  
ctors, hearing them, & posing them: And all that  
heard him were astonied at his understanding &  
answers. And when they saw him, they marvelled.  
And his mother said unto him, Son, why hast thou  
thus dealt with us? Behold thy father and I have  
sought thee sorrowing. And he said unto them,  
How happened it that ye sought me? wist ye not  
that I must go about my Fathers business? And  
they understood not that saying which he spake  
unto them. And he went down with them, and  
came to Nazareth, and was obedient unto them.  
His mother kept all these sayings together in  
her heart. And Jesus prospered in wisdom and  
age, and in favour with God and men.

¶ The ii. Sunday after the Epiphany.

*The Collect.*

Almighty and everlasting God, which dost go-  
vern all things in heaven and earth: merci-  
fully hear the supplications of thy people, and  
grant us thy peace all the dayes of our life,  
through Jesus, &c.

*The Epistle. Rom. 12. 6.*

Seeing that we have divers gifts, according to the  
grace that is given unto us, if a man have a gift  
of prophesie, let him have it, that it be agreeing  
to the faith. Let him that hath an office, wait on  
his office. Let him that teacheth take heed to his  
doctrine. Let him that exhorteth give attendance  
to his exhortation. If any man give let him do it  
with singleness. Let him that ruleth, do it with  
diligence. If any man shew mercy, let him do  
it with cheerfulness. Let love be without dissi-  
mulation. Hate that which is evil and cleave un-  
to that which is good. Be kind one to another  
with brotherly love. In giving honour, go one be-  
fore another. Be not slothful in the business we  
have in hand. Be fervent in spirit, apply your  
selves to the time, rejoyce in hope. Be patient in  
tribulation, continue in prayer, distribute to the  
necessity of the Saints, be ready to harbour,  
bless them which persecute you, bless I say, and  
curse not. Be merry with them that are merry,  
weep

The iij. Sunday after the Epiphany.

weep with them that weep, be of like affection one towards another. Be not high minded, but make your selves equal to them of the lower sort.

*The Gospel. John 2. 1.*

**A**Nd the third day there was a mariage in Cana, a city of Galilee, and the mother of Jesus was there. And Jesus was called, and his disciples unto the mariage. And when the wine failed, the mother of Jesus said unto him, They have no wine. Jesus said unto her, Woman, what have I to do with thee? mine hour is not yet come. The mother said unto the ministers, Whatsoever he saith unto you, do it. And there were standing there six waterpots of stone, after the manner of purifying of the Jews, containing two or three firkins apiece. Jesus said unto them, Fill the waterpots with water. And they filled them up unto the brim. And he said unto them, Draw out now, and bear unto the governour of the feast. And they bare it. When the ruler of the feast had tasted the water turned into wine, and knew not whence it was (but the ministers which drew the water knew) he called the bridegroom, and said unto him, Every man at the beginning doth set forth good wine, and when men be drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and shewed his glory, and his Disciples believed on him.

¶ *The third Sunday after the Epiphany.*

*The Collect.*

**A**Lmighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us, through Christ our Lord.

*The Epistle. Rom. 12. 16.*

**B**E not wise in your own opinions, Repent ye to no man evil for evil? Provide aforehand things honest, not onely before God, but also in the sight of all men. If it be possible, as much as in you is, live peaceably with all men. Dearly beloved, avenge not your selves: but rather give place unto wrath. For it is written, Vengeance is mine, I will reward (saith the Lord) Therefore if thine enemy hunger, feed him: if he thirst, give him drink: for in so doing

The iiii. Sunday after the Epiphany.

For thou shalt heap coales of fire on his head.  
Thou shalt not overcome of evil, but overcome evil with  
goodness.

The Gospel. Mat. 8. 1.

¶ When he was come down from the moun-  
tain, much people followed him. And be-  
hold, there came a leper and worshipped him, say-  
ing, Master, if thou wilt, thou canst make me  
clean. And Jesus put forth his hand, and touched  
him, saying, I will, be thou clean. And immedi-  
ately his leprosie was cleansed. And Jesus said  
unto him, Tell no man, but go and shew thy self  
to the Priest, and offer the gift ( that Moses  
commanded to be offered ) for a witness unto  
thee. And when Jesus was entred into Caperna-  
um, there came unto him a Centurion, and be-  
sought him, saying, Master, my servant lieth at  
home sick of the palsey, and is grievously pained.  
And Jesus said, When I come unto him I will  
heale him. The Centurion answered, and said, Sir, I  
am not worthy that thou shouldst come under  
my roof: but speak the word onely, and my ser-  
vant shall be healed. For I also my self am a man  
subject to the authority of another, and have  
soldiers under me: and I say to this man, Go,  
and he goeth: And to another, Come, and he  
cometh: and to my servant, Do this, and he doth  
it. When Jesus heard these words, he marvelled  
and said unto them that followed him, Verily I,  
say unto you, I have not found so great faith in  
Israel. I say unto you, That many shall come  
from the East and West, and shall rest with A-  
braham, Isaac and Jacob in the kingdom of hea-  
ven: but the children of the kingdom shall be  
cast out into utter darkness, there shall be weep-  
ing and gnashing of teeth. And Jesus said unto  
the Centurion, Go thy way, and as thou believ-  
est, so be it unto thee. And his servant was heal-  
ed the self same hour.

¶ The iiii. Sunday after the Epiphany,

The Collect.

God which knowest us to be set in the midst  
of so many and great dangers, that for mans  
weakness we cannot alwayes stand uprightly:  
Grant to us the health of body and soul, that all  
these things which we suffer for sin, by thy help we  
may

The iij. Sunday after the Epiphany.  
may well pass and overcome, through Jesus  
our Lord.

*The Epistle. Rom. 13. 1.*

**L**et every soul submit himself to the au-  
thority of the higher powers: for there is  
no power but of God. The powers that be are  
ordained of God. Whosoever therefore resisteth  
power, resisteth the ordinance of God. But  
that resist shall receive to themselves damage.  
For rulers are not fearful to them that do good,  
but to them that do evil. Wilt thou be without  
fear of the power? Do well then, and thou shalt  
be praised of the same: for he is the minister  
of God for thy wealth. But if thou do that  
which is evil, then fear, for he beareth the sword  
for nought: for he is the minister of God  
to take vengeance on them that do evil: Where-  
fore ye must needs obey, not onely for fear of  
vengeance, but also because of conscience, as  
even for this cause pay ye tribute: for they are  
Gods Ministers, serving for the same purpose.  
Give to every man therefore his duty: tribute  
to whom tribute belongeth, custom to whom  
custom is due: fear to whom fear belongeth,  
honour to whom honour pertaineth.

*The Gospel. Mat. 8. 23*

**A**nd when he entered into a ship, his disci-  
ples followed him. And behold, there arose a great  
tempest in the sea, in so much that the ship was  
covered with waves, but he was asleep. And his  
disciples came to him and awoke him, saying,  
Master, save us, we perish. And he said unto them,  
Why are ye fearful, O ye of little faith? Then he  
arose, and rebuked the winds and the sea, and  
there followed a great calme. But the men  
 marvelled, saying, What manner of man is this,  
that both winds and sea obey him? And when he  
came to the other side into the country of  
Gergesites, there met him two possessed of devils,  
which came out of the graves, and were of great  
measure fierce: so that no man might go by  
that way. And behold they cried out, saying, O  
Son of God, what have we to do with thee? Thou  
Art thou come hither to torment us before  
the time? And there was a good way off from  
them an herd of many swine feeding. So Jesus

*The fifth Sunday after the Epiphany.*

bought him, saying, If thou cast us out, suffer us  
to go into the herd of swine. And he said unto  
them, Go your wayes. Then went they out and  
entered into the herd of swine. And behold, the  
whole herd of swine was carried headlong into  
the sea, and perished in the waters. Then they  
kept them, fled and went their wayes into  
the city, and told every thing and what had hap-  
pened unto the possessed of the devils. And be-  
cause the whole city came out to meet Jesus: and  
when they saw him, they besought him that he  
would depart out of their coasts.

*The fifth Sunday after the Epiphany.*

*The Collect.*

Ord we beseech thee to keep thy Church and  
household continually in thy true Religion,  
that they which do lean onely upon hope of thy  
mercy grace, may evermore be defended by thy  
mighty power, through Jesus Christ our Lord.

*The Epistle. Coloss. 3. 12.*

Put upon you, as the Elect of God, tender mer-  
cy kindness humbleness of mind, meekness,  
long-suffering, forbearing one another, and for-  
giving one another: if any man have a quarrel a-  
gainst another, as Christ forgave you, even so do  
unto him. Above all these things put on love, which is the bond  
of perfectness. And the peace of God rule in your  
hearts, to the which peace ye are called in one body:  
see that ye be thankful. Let the word of Christ  
dwell in you plenteously with all wisdom. Teach  
and exhort your own selves in Psalms & Hymnes  
and spiritual songs, singing with grace in your  
hearts to the Lord. And whatsoever ye do in word  
or deed, do all in the Name of the Lord Jesus,  
giving thanks to God the Father by him.

*The Gospel Matth. 13. 24.*

The kingdom of heaven is like unto a man  
which sowed good seed in his field: but  
while men slept his enemy came and sowed tares  
among the wheat, and went his way. But when  
the blade was sprung up, and had brought  
forth fruit, then appeared the tares also.  
Then the servants of the householder came, and  
said unto him, Sir, didst not thou sow good seed  
in thy field? from whence then hath it tares? He  
said unto them, The envious man hath done this.

*The*



Septuagesima Sunday.

The servants said unto him. Wilt thou then we go and weed them up? But he said, Nay, while ye gather up the tares, ye pluck up also wheat with them: let both grow together until the harvest, and in the time of harvest I will send to the reapers. Gather ye first the tares, and bind them together in sheaves to be burnt, but gather the wheat into my barn.

¶ The sixt Sunday (if there be so many) have the same collect, Epistle, and Gospel that was up in the fifth Sunday.

¶ Septuagesima Sunday.  
The collect.

**O** Lord, we beseech thee favourably receive our prayers of thy people, that we who are punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Father, through Jesus Christ our Saviour, who liveth.

The Epistle. 1 Cor. 9. 24.

**P**erceive ye not, how that they which run the course run all, but one receiveth the reward. So run, that ye may obtain. Every man that loveth masteries abstaineth from all things: but they do it to obtain a crown that shall perish, but we to obtain an everlasting crown, therefore so run, not as at an uncertain thing: fight I, not as one that beatech the aire: but I tame my body, and bring it into subjection, by any means it come to pass, that when I have preached to others, I myself should be cast away.

The Gospel. Matth. 20. 1.

**T**he kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when the agreement was made with the labourers for a penny a day, he sent them to his vineyard. And he went out about the third hour, and saw other standing idle in the market-place, and said unto them, Go ye also to the vineyard, and whatsoever is right, I will give you, And they went their way. Again he went out about the sixth & ninth hour, and did likewise. And about the eleventh hour he went out, and found other standing idle, and said unto them, Why stand ye here all the day idle? They said unto him, Because no man hath hired

## Septuagesima Sunday.

He saith unto them, Go ye also into the vine-  
yard, and whatsoever is right, that shall ye re-  
ceive. So when even was come, the lord of the  
vineyard said unto his steward, Call the labour-  
ers, and give them their hire, beginning at the  
last until the first. And when they did come that  
were about the eleventh hour, they received e-  
very man a penny. But when the first came also,  
they supposed that they should have received  
more, and they likewise received every man a  
penny. And when they had received it, they mur-  
mured against the good man of the house, saying,  
These last have wrought but one hour, and thou  
hast made them equal with us, which have borne  
the burden and heat of the day. But he answer-  
ed unto one of them, and said, Friend, I do  
thee no wrong: diddest thou not agree with me  
for a penny? Take that thine is, and go thy way:  
I will give unto this last, even as unto thee. Is it  
not lawful for me to do as me listeth with mine  
own goods? Is thine eye evil, because I am  
good? So the last shall be first, and the first shall  
be last. For many are called, but few are cho-

## ¶ Sexagesima Sunday.

### The Collect.

Almighty God, which seekest that we put not our  
trust in any thing that we do, mercifully grant  
by thy power we may be defended against  
adversity, through Jesus Christ our Lord.

The Epistle. 2 Cor. II. 12.

I will suffer fools gladly, seeing your selves are  
wise. For ye suffer if a man bring you into  
 bondage, if a man devour, if a man take, if a man  
 strike himself, if a man smite you on the face. I  
 speak as concerning rebuke, as though we had  
 been weak in this behalf: howbeit whereinso-  
 ever any man dare be bold (I speak foolishly) I  
 will be bold also. They are Hebrews, even so am I.  
 They are Israelites, even so am I. They are the  
 seed of Abraham, even so am I. They are the Mi-  
 nisters of Christ (I speak as a fool) I am more. In  
 labours more abundant, in stripes above measure,  
 in prison more plentifully, in death oft. Of the  
 five times received I forty stripes save one,  
 once was I beaten with rods, I was once stoned, I  
 suffered.

Sexagesima Sunday.

suffered thrice shipwrack, night and day have been in the deep sea in journeying often, in perils of waters, in perils of robbers, in jeopardy of mine own nation, in jeopardies among heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among brethren, in labour and travel, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness, beside the things which outwardly happen unto me: I am cumbered daily, and have care for all Congregations. Who is weak, and I am not weak? Who is offended, and I burn not? If I must needs boast, I will boast of the things that concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed evermore, knoweth that I lye not.

*The Gospel. Luke 8. 4.*

**W**hen much people were gathered together, and were come to him out of all cities, he spake by a similitude: The sower went out to sow his seed, and as he sowed, some fell by the way side, and it was troden down, and the fowles of the aire devoured it up. And some fell among stones, and as soon as it was sprung up, it withered away, because it lacked moistness. And some fell among thorns, and the thorns sprang up with it, and choked it. And some fell on good ground, and sprang up, and bare fruit an hundred fold. And as he said these things, he cryed, He that hath eares to hear, let him hear. And his disciples asked him, saying, What manner of similitude is this? And he said, Unto you it is given to know the secrets of the kingdom of God, but to other by parables, that when they see, they should not see, and when they hear, they should not understand. The parable is this. The seed is the word of God, those that are besides the way are they that hear, then cometh the devil, and taketh the word out of their hearts, lest they should believe and be saved. They on the stone are they, which when they hear receive the word with joy, and these have no roots, which for a while believe, and in time of temptation go away. And that which fell among thorns are they, which when they have heard, go forth, and are choked with cares, and riches, and voluptuousness.

Quinquagesima Sunday.

and bring forth no fruit. That which sell  
the good grounds are they which with a pure  
good heart hear the word and keep it, and  
bring forth fruit through patience.

*¶ Quinquagesima Sunday.*

*The Collect.*

Lord, which dost teach us, that all our do-  
ings without charity are nothing worth, send  
thy holy Ghost, and poure into our hearts that  
excellent gift of charity, the very bond of  
peace and all vertues, without the which who so-  
liveth is counted dead before thee: grant  
this for thy only Son Jesus Christs sake. Amen.

*The Epistle. I Cor. 13. 1.*

Though I speak with the tongues of men and  
of Angels, and have no love, I am even as  
sounding brass, or as a tinkling cymbal. And  
though I could prophesie and understand all se-  
crets, and all knowledge: yea, if I have all faith,  
but I could remove mountains out of their  
places and yet have no love, I am nothing. And  
though I bestow all my goods to feed the poor,  
though I gave my body even that I be burn-  
ed, and yet have no love, it profiteth me nothing.  
Love suffereth long, and is courteous, love envy-  
eth not, love doth not frowardly, swelleth not,  
thinketh not dishonestly, seeketh not her own, is  
not provoked to anger, thinketh none evil, rejoy-  
ceth not in iniquity, but rejoyceth in the truth,  
beareth all things, believeth all things, hopeth all  
things, endureth all things. Though that prophe-  
cies fail, either tongues cease, or knowledge va-  
nish away, yet love fallerth never away. For our  
knowledge is upperfect, and our prophesying is  
imperfect: But when that which is perfect is  
come, then that which is imperfect shall be done  
away. When I was a childe, I spake as a child,  
I understood as a child, I imagined as a child:  
but as soon as I was a man, I put away child-  
ish things. Now we see in a glasse, even in a darke  
mirror: but then shall we see face to face.  
Now I know imperfectly, but then shall I know  
perfectly as I am known. Now abiderth faith, hope,  
and love, even these three; but the chief of these

## The first day of Lent.

*The Gospel. Luke 18. 31.*

JESUS took unto him the twelve, and said  
J them, Behold, we go up to Jerusalem, and  
shall be fulfilled that are written by the  
phers of the Son of man. For he shall be deli-  
unto the Gentiles, and shall be mocked,  
despisefully intreated, and spitted on. And  
they have scourged him they will put him  
death, and the third day he shall rise again.  
they understood none of these things. And  
saying was hid from them, so that they per-  
ved not the things which were spoken. As  
came to pass, that as he was come nigh to  
cho, a certain blind man sat by the high  
side begging. And when he heard the people  
by, he asked what it meant. And they said  
him, that Jesus of Nazareth passed by. And  
cried, saying, Jesus thou Son of David have  
on me. And they went before, rebuked  
that he should hold his peace: but he cried  
much the more, Thou son of David have  
on me. And Jesus stood still, and commanded  
him to be brought unto him. And when he  
come near, he asked him saying, What wilt  
that I do unto thee? And he said, Lord, let  
might receive my sight. And Jesus said unto  
Receive thy sight, thy faith hath saved thee.  
Immediately he received his sight, and follo-  
him, praising God. And all the people when  
saw it, gave praise unto God.

¶ *The first day of Lent.*

*The Collect.*

**A** Almighty and everlasting God, who hast  
thing that thou hast made, and dost for  
the sins of all them that be penitent: create  
make in us new and contrite hearts, that  
worthily lamenting our sins, and knowing  
our wretchedness, may obtain of thee the  
of all mercy, perfect remission and forgiveness  
through Jesus Christ.

*The Epistle. 7 el 2. 12*

**T**urn you unto me with all your hearts, with  
fasting, weeping, & mourning: Rent your  
& not your cloths, Turn you unto the Lord  
God, for he is gracious & merciful, long suffering  
& of great compassion, & ready to pardon.

## The first Sunday in Lent.

Then (no doubt) he also shall turn and  
ave: & after his chastening, he shall let your  
ease remain for meat and drink offerings un-  
to the Lord your God. Blow out with the tunc-  
in Sion, proclaim a fasting, call the Congre-  
gation, and gather the people together: warn the  
congregation, gather the Elders, bring the child-  
ren and sucklings together: Let the bridegroom  
come forth of his chamber, and the bride out of her  
chamber. Let the Priests serve the Lord between  
the porch and the Altar, weeping and saying, Be-  
favourable, O Lord, be favourable unto thy peo-  
ple: that thine heritage be brought to such con-  
fession, lest the heathen be lords thereof. Where-  
fore should they say among the heathen, Where  
is their God?

*The Gospel. Matth. 6. 16.*

When ye fast, be not sad as the hypocrites  
are: for they disfigure their faces, that it  
may appear unto men how that they fast. Verily  
I say unto you, they have their reward. But thou  
when thou fastest, anoint thy head, and wash thy  
face, that it appear not unto men how that thou  
fastest, but unto thy Father which is in secret, &  
thy Father which seeth in secret, shall reward  
thee openly. Lay not up for yourselves treasure  
in earth, where the rust and moth doth cor-  
rupt, and where thieves break thorow and steal: but  
lay up for you treasures in heaven, where neither  
rust nor moth doth corrupt, and where thieves  
cannot break thorow nor steal. For where your  
treasure is, there will your hearts be also.

## ¶ The first Sunday in Lent.

*The Collect.*

Almighty God, which for our sake didst fast fourty  
daies and fourty nights, give us grace to use  
abstinence, that our flesh being subdued to  
thee, we may ever obey thy godly motions in  
righteousness and true holiness, to thy honor and  
glory, which livest and reignest, &c.

*The Epistle. 2 Cor. 6. 1.*

As helpers exhort you, & ye receive not  
the grace of God in vain. For he saith, I have  
seen thee in a time accepted, & in a day of sal-  
vation have I succoured thee, Behold, now is the  
accepted time, behold, now is the day of sal-  
vation.

## The first Sunday in Lent.

accepted time, behold, now is that day of  
 on. Let us give none occasion of evil, that  
 office be found no fault: but in all things  
 behave our selves as the ministers of God  
 much patience, in afflictions, in necessities,  
 anguishes, in stripes, in imprisonments, in  
 labours, in watchings, in fastings, in pure  
 knowledge, in long suffering, in kindness,  
 holy Ghost, in love unfained, in the word of  
 in the power of God, by the armour of ri  
 ousness on the right hand and on the left  
 nour and dishonour, by evil report and good  
 port: as deceivers, and yet true: as unknown  
 yet known: as dying, and behold we live:  
 ned, and not killed: as sorrowing, and yet  
 merry: as poor, and yet making many rich  
 ving nothing, and yet possessing all things.

*The Gospel. Mat. 4. 1.*

**T**hen was Jesus led away of the Spirit in  
 wilderness, to be tempted of the devil:  
 when he had fasted forty daies and forty  
 he was at the last an hungred. And when the  
 ter came to him, he said, If thou be the  
 God, command that these stones be made  
 But he answered and said, It is written, Man  
 not live by bread only, but by every word  
 proceedeth out of the mouth of God. Then  
 devil taketh him up into the holy city, and  
 reth him on a pinnacle of the Temple, and  
 unro him, If thou be the Son of God, cast  
 down headlong. For it is written, He shall  
 his Angels charge over thee, and with their  
 they shall hold thee up, lest at any time thy  
 thy foot against a stone. And Jesus said  
 him, It is written again, Thou shalt not tempt  
 Lord thy God. Again the devil taketh  
 him into an exceeding high mountain, and  
 him all the kingdoms of the world, and the  
 of them, and saith unto him, All these will  
 thee, if thou wilt fall down and worship  
 Then saith Jesus unto him, Avoid Satan: for  
 written, Thou shalt worship the Lord thy  
 and him onely shalt thou serve. Then  
 leaveth him, and behold, the Angels came  
 ministered unto him.

**The second Sunday in Lent**

*The Collect.*

Almighty God, which dost see that we have no power of our selves to help our selves: keep us both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul, through Jesus Christ, &c.

*The Epistle. 1 Theſ. 4. 1.*

We beseech you brethren, and exhort you by the Lord Jesus, that ye increase more and more, even as ye have received of us, how ye ought to walk, and to please God. For ye know what commandments we gave you by our Lord Jesus Christ. For this is the will of God, even your holiness, that ye should abstain from fornication, that every one of you should know how to possess his vessel in holiness and honour, and not in the lust of concupiscence, as do the heathen, which know not God. That no man oppress and defraud his brother in bargaining, because that the Lord is the avenger of all such things, as we told you before, and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, which hath his holy spirit among you.

*The Gospel. Mat. 15. 21.*

Jesus went thence, and departed into the coasts of Tyre and Sidon: and behold a woman of the coasts (which came out of the same coasts) cried, saying, Have mercy on me, O Lord thou son of David, my daughter is piteously vexed with the devil. But he answered nothing at all. And her disciples came and besought him, saying, Send her away: for she crieth after us. But he answered, and said, I am not sent but to the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord help me. He answered, and said, O woman, great is thy faith, be it unto thee even as thou wilt. And her daughter was healed the whole of the same time.



¶ The third Sunday in Lent.

The Collect.

**W**E beseech thee, Almighty God, looke  
the hearty desires of thy humble seruants  
and stretch forth the right hand of thy mercy  
to be our defence against all our enemies,  
Jesus Christ our Lord. Amen.

The Epistle. Ephes. 5. 1.

**B**E ye followers of God as dear children  
walk in love, even as Christ loved us, &  
himself for us, an offering and a sacrifice  
sweet savor unto God. As for fornication,  
all uncleannesse, or covetousnesse, let it be  
once named among you as it becometh  
or filthinesse, or foolish talking, or jesting,  
are not comely: but rather giving of thanks  
this ye know, that no whoremonger, uncleane  
person, or covetous person, (which is a  
shipper of images) hath any inheritance in the  
Kingdom of Christ, and of God. Let no man  
ceiue you with vain words: for because of  
things, cometh the wrath of God upon the  
children of disobedience. Be not ye therefore  
partners of them. Ye were sometime darkness  
but now are ye light in the Lord: walk as  
children of light. For the fruit of the Spirit  
sisteth in all goodnesse, and righteousness,  
truth. Accept that which is pleasing unto God  
and have no fellowship with the unfruitful  
of darkness, but rather rebuke them. For  
same even to name those things which are  
them in secret. But all things when they are  
brought forth by the light, are manifest. For  
soever is manifest, the same is light. Wherefore  
saith, Awake thou that sleepest, and arise  
from death, and Christ shall give thee light.

The Gospel. Luk. 11. 14.

**J**ESUS was casting out a devill that was  
And when he had cast out the devil, the  
spake, & the people wondered. But some  
said, He casteth out devils through Beelzebub  
chief of the devils. And other tempted  
and required of him a sign from heaven.  
knowing their thoughts, said unto them,  
kingdom divided against it self, is desolate:  
one house doth fall upon another. If Satan  
be divided against himself, how shall he

## The fourth Sunday in Lent.

endure? Because ye say, I cast out devils  
in the name of Beelzebub. If I by the help of Beelzebub  
cast out devils, by whose help do your children  
cast them out? Therefore shall they be your  
masters. But if I by the finger of God cast out de-  
mons, no doubt the kingdom of God is come upon  
you.

When a strong man armed watcheth his  
house, the things that he possesseth are in peace:  
but when a stronger than he cometh upon him,  
and overcome him, he taketh from him all his har-  
bour, wherein he trusted, and divideth his goods.  
So is not this world with me, as against me: and he that  
gathereth not with me, scattereth abroad. When  
an evil spirit is gone out of a man, he walketh  
through dry places, seeking rest: & when he findeth  
it, he saith, I will return again into my house  
thence I came out. And when he cometh, he findeth  
it swept and garnished. Then goeth he, and  
bringeth to him seven other spirits worse than him-  
self, & they enter in, & dwell there: and the end  
of that man is worse than the beginning. And it  
is said, that as he spake these things, a certain  
woman of the company lift up her voice, and said  
unto him, Happy is the womb that bare thee, and  
the breasts which gave thee suck. But he said, Yea, happy  
they that hear the word of God, and keep it.

### The fourth Sunday in Lent.

#### The collect.

Grant we beseech thee, Almighty God, that we  
which for our evil deeds are worthily puni-  
shed, by the comfort of thy grace may mercifully  
be relieved, through our Lord Jesus Christ.

#### The Epistle. Galat. 4. 21.

Tell me (ye that desire to be under the Law)  
do ye not hear of the Law? For it is writ-  
ten, that Abraham had two sons, the one by a  
maid, the other by a free woman. Yea, and  
which was born of the bond woman, was  
after the flesh; but he which was born of  
the free woman, was born by promise, which  
things are spoken by an allegory. For these are  
the two Testaments; the one from the mount Sinai,  
which bringeth unto bondage, which is Agar:  
the mount Sinai is in Arabia, and bordereth  
the city, which is now called Hierusalem,  
which is in bondage with her children. But Hie-

The fourth Sunday in Lent?

Jerusalem which is above, is free, which is free  
of us all. For it is written. Rejoyce thou  
least no children, break forth and cry, thou  
travellst not. For  $\S$  desolate hath many  
children then she which hath an husband. Brethren  
are after Isaac  $\S$  thil dren of promise. But  
he that was born after  $\S$  flesh, persecuted him  
was born after the spirit: even so is it now  
vertheless, what saith the Scripture? For  
the bond woman and her son: for the son  
bond woman shal not be heir with the son  
free woman. So then brethren, we are not  
of the bond woman, but of the free woman.

The Gospel. John 6. 1.

Jesus departed over the Sea of Galilee,  
the Sea of Tiberias, and a great multitude  
followed him, because they saw his miracles  
he did on them that were diseased. And Jesus  
up into a mountain, and there he sate  
disciples. And Easter (a feast of the Jew  
nigh. When Jesus then lift up his eyes, and  
great company come unto him, he said un-  
to Philip. Whence shall we buy bread that  
eat? This he said to prove him. For he  
knew what he would do. Philip answered  
Two hundred peniworth of bread are  
sufficient for them, that everyman may take  
One of his disciples (Andrew, Simon Peter's  
brother) saith unto him, There is a lad which  
five barley loaves, and two fishes, but  
they among so many? And Jesus said, Make  
people sit down. There was much grass  
place. So the men sat down in number about  
thousand, And Jesus took the bread, and  
had given thanks, he gave to the disciples,  
disciples to them that were set down, and  
of the fishes, as much as they would. When  
had eaten enough, he said unto his disciples  
ther up the broken meat which remaineth,  
thing be lost. And they gathered it together  
filled twelve baskets with the broken meat  
five barley loaves, which broken meat  
unto them that had eaten. Then those men  
they had seen the miracle that Jesus did,  
is of a truth the same Prophet that should  
into the world.

**The first Sunday in Lent.**

*The Collect.*

Be'eech thee, Almighty God, mercifully  
to loo'k upon thy people, that by thy great  
mercy, they may be governed and preserved  
more, both in body and soul, through Jesus  
our Lord.

*The Epistle. Heb. 9. 11.*

Christ being an high Priest of good things to  
come, came by a greater and more perfect Ta-  
ble, not made with hands, that is to say, not  
a building, neither by the blood of goats  
or calves: but by his own blood he entred once  
into the holy place and found eternal redempti-  
on, if the blood of oxen, and of goats, and the  
of a young Cow, when it is sprinkled, puri-  
fies the unclean, as touching the purifying of the  
how much more shall all the blood of Christ,  
thorow the eternal spirit offered himself  
at spot to God: purge your conscience from  
works, for to serve the living God? And for  
this cause is he the Mediatour of the New Testa-  
ment, that thorow death, which chanced for the  
redemption of those transgressions that were un-  
der the first Testament, they which are called,  
receive the promise of eternal inheritance.

*The Gospel. Joh. 8. 46.*

Which of you can rebuke me of sin? If I say the  
truth, why do ye not believe me? He that i-  
sareth Gods words: Ye therefore hear  
not, because ye are not of God. Then an-  
swered the Jews, and said unto him, Say we not  
that thou art a Samaritan and hast the devil?  
I answered, I have not the devil: but I honour  
my Father, and ye have dishonoured me, I seek  
not mine own praise, there is one that seeketh  
praise. Verily, verily, I say unto you, If a  
man keep my saying, he shall never see death, Then  
said the Jews unto him, Now we know that thou  
art the devil, Abraham is dead, and the Pro-  
phets are dead, and thou sayest, If a man keep my saying,  
he shall never taste of death. Art thou greater  
than our father Abraham, which is dead, and  
the prophets are dead? Whom makest thou  
thyself? Jesus answered, If I honour my  
Father, and my Father honoureth me, it is my Father that

**The Sunday next before Easter.**

honoureth me, & ye say is your God, and  
have not known him. But I know him, & if  
I know him not, I shall be a liar like unto you.  
If I know him, & keep his saying. Your father  
Abraham was glad to see my day, and he saw it,  
and he rejoiced. Then said the Jews unto him, Thou  
art not yet fifty years old, and hast thou seen  
Abraham? Jesus said unto them, Verily, verily,  
I say unto you, Yet Abraham was born, I am  
not. Then took they up stones to cast at him, but Jesus  
hid himself and went out of the Temple.

¶ The Sunday next before Easter.

The Collect.

**A**lmighty and everlasting God, which tender love toward man, hast sent our Jesus Christ to take upon him our flesh, to suffer death upon the Crosse, that all should follow the example of his great mercifully grant, that we both follow the example of his patience, and be made partakers of his resurrection, through the same Jesus Christ Lord. Amen.

The Epistle. Philip. 2. 5.

**I** Et the same mind be in you, that was in  
Christ Jesus, which when he was in the  
bosom of God, thought it no robbery to be equal  
with God, nevertheless, he made himself of no  
reputation, taking on him the shape of a servant,  
and became like unto men, and was found in  
habitable as a man. He humbled himself, and be-  
came obedient to the death, even the death of the  
crosse. Wherefore God hath also exalted him  
above all things, and given him a Name, which is  
above all names, that at the name of Jesus every  
knee should bow, both of things in heaven, and  
things in earth, and things under the earth, &  
that all tongues should confesse that Jesus  
Christ is the Lord, to the praise of God the  
Father.

The Gospel, Matth. 24. 1.

**A**Nd it came to pass when Iesus had finished these sayings: he said unto his Disciples know that after two daies shall be Easter, and the Son of man shall be delivered over to be crucified. Then assembled together the chief Priests and Scribes, and Elders of the people, unto the high Priest (who was called Caiaphas)

The Sunday next before Easter

a council & they might take Jesus by subtilty  
kill him. But they said, Not on the holy day,  
there be an uproar among the people. When  
was in Bethany, in the house of Simon the  
leper, there came unto him a woman, having an  
alabastr box of precious ointment, and powred  
it on his head as he sat at the board: but when  
the disciples saw it they had indignation, saying,  
unto serverth this wast? This ointment might  
have bin wel sold and given to the poore. When  
Jesus understood that, he said unto them. Why  
do ye trouble the woman? For she hath wrought a  
good work upon me: for ye have the poor al-  
ways with you, but me ye shal not have alwaies.  
In that she hath cast this ointment on my  
head, she did it to bury me. Verily I say unto you,  
where so ever this gospel shal be preached in all  
the world, there shal also this be told that she hath  
done for a memorial of her. Then one of the  
disciples (whiche was called Judas Iscariot) went unto  
the Priests, and said unto them, What will ye  
give me and I will deliver him to you? And they  
appointed unto him thirtypieces of silver and from  
that time forth he sought opportunity to betray  
him. The first day of sweet bread, the disciples  
went to Jesus, saying to him, Where wilt thou  
prepare for thee to eat the Pascheover? and he  
said, Go into the city to such a man, and say unto  
him, The master saith, My time is at hand. I will  
eat my Easter by thee with my disciples. And  
the disciples did as Jesus had appointed them, & they  
were ready for the Pascheover. When even was come,  
the twelve were down with the twelve. And as they did  
eat, he said, Verily I say unto you, that one of you  
shall betray me. And they were exceeding sor-  
rowful, and began every one of them to say unto  
him, Lord, Is it I? He answered and said, He that  
hath dipped his hand with me in the dish, the same  
shall betray me. The Son of man truly goeth as  
it is written of him, but woe unto that man by  
whom the Son of man is betrayed: It had bin good  
for that man, if he had not been born. Then Ju-  
das which betrayed him answered & said, Master  
Is it I? He said unto him, Thou hast said. And  
as they were eating, Jesus took bread, and  
when he had given thanks, he brake it, and gave it

The Sunday next before Easter.

to the disciples, and said, Take eat, this is my  
 body. And he took the cup, and thanked, and gave  
 to them, saying, Drink ye all of this: for this is  
 blood (which is of the new Testament) that is  
 for many, for the remission of sins. But I say  
 unto you, I will not drink henceforth of this fruit of  
 the vine tree, until that day when I shall drink  
 with you in my Fathers kingdom. And when  
 he had said grace, they went out unto mount Olives.  
 Then said Jesus unto them, All ye shall be offend-  
 ed because of me this night: For it is written, I  
 shall smite the Shepherd, and the sheep of the flock  
 shall be scattered abroad: but after I am risen  
 again, I will go before you into Galilee. Peter  
 answered, and said unto him, Though all men  
 be offended because of thee, yet will not I be offend-  
 ed. Jesus said unto him, Verily I say unto thee,  
 that in this same night, before the cock crow,  
 thou shalt deny me thrice. Peter said unto him,  
 Though I should die with thee, yet will I not deny  
 thee. Likewise also said all the disciples. Then  
 came Jesus with them unto a farm place (which is  
 called Gethsemane) and said unto the disciples,  
 Here will I go and pray yonder, And he went  
 with him Peter, and the two sons of Zebedee.  
 And they began to wax sorrowful and heavy. Then  
 said Jesus unto them, My soul is heavy even unto  
 death. Tarry ye here, and watch with me. And he  
 went a little farther, and fell flat on his face, and  
 prayed, saying, O my Father, if it be possible, let  
 this cup passe from me: nevertheless, not as I will,  
 but as thou wilt. And he came unto the disciples,  
 and found them asleep, and said unto Peter, What  
 couldst thou not watch with me one hour? Watch  
 and pray, that ye enter not into temptation: The  
 spirit is willing, but the flesh is weak. He went away  
 again, and prayed, saying, O my Father, if thou  
 mayest, let this cup passe from me: nevertheless,  
 thy will be fulfilled. And he came & found  
 them asleep again, for their eyes were heavy. And  
 he rose up, and went again and prayed the third  
 time, saying the same words. Then cometh he  
 to the disciples, and said unto them, Sleep on now,  
 and take your rest. Behold, the hour is at hand,  
 when the Son of man is betrayed into the hands of  
 men. Rise, let us be going, behold, he is at hand  
 that doth betray me.

## The Sunday next before Easter.

rayme. While he yet spake, lo, Judas one of the  
number of the twelve came, and with him a great  
multitude with swords & staves, sent from the chief  
priests and Elders of the people. But he betrayed  
them, gave them a token, saying, Whomsoever I  
shall kiss, the same is he, hold him fast. And forthwith he  
came to Jesus, & said, Hail master, and kissed him.  
And Jesus said unto him, Friend, wherefore art  
thou come? Then came they, and laid hands on Je-  
sus, and took him. And behold, one of them which  
was with Jesus, stretched out his hand and drew  
his sword, and stroke a servant of the high Priest,  
and smote off his ear. Then said Jesus unto him,  
Put up thy sword into thy sheath: for all they that  
take the sword, shall perish with the sword. Thinkest  
thou that I cannot now pray to my Father, & he  
shall give me even now more then twelve legions  
of angels? But how then shall the Scriptures be  
fulfilled? for thus it must be. In the same hour said  
Jesus to the multitude. Ye have come out as it were  
a chief with swords and staves for to take me,  
yet daily with you teaching in the temple, and ye  
say unto me not: But all this was done that the Scrip-  
tures of the Prophets might be fulfilled. Then all the  
disciples forsook him, & fled. And they took Jesus  
and led him to Caiaphas the high Priest, where  
the Scribes and the Elders were assembled. But Peter  
followed him afar off unto the high Priests palace,  
and went in and sat with the servants to see  
the end. The chief Priests and Elders, and all the  
council sought false witness against Jesus, for to  
condemne him to death, but found none yea, when many  
witnesses came, yet found they none. At the  
last came two false witnesses and said, This fellow  
said, I am able to destroy the Temple of God, and  
to build it again in three daies. And the chief  
Priest arose, and said unto him. Answerest thou  
nothing? why do these bear witness against thee?  
Jesus held his peace. And the chief Priest an-  
swered, and said unto him, I charge thee by the  
living God, that thou tell us, whether thou be  
the Christ the Son of God. Jesus said unto him, Thou  
hast said: Nevertheless, I say unto you, Hereafter  
ye shall see the Son of man sitting on the right  
hand of power, and coming in the clouds of the  
heaven. Then the high Priest rent his clothes, saying,  
He is blasphemous: what need we of witnesses?



The Sunday next before Easter.

He hath spoken blasphemy, what need we  
more witneses? Behold, now ye have heard  
blasphemy what think ye? They answered & said  
He is worthy to die, Then did they spit in  
his face, and buffeted him with fists. And one  
smote him on the face with the palm of their hand  
saying, Tell us, thou Christ, who is he that beareth  
thee? Peter sat without in the court, and a damsel  
came to him, saying, Thou also wast with Jesus of  
Galilee. But he denied before them all, saying  
I know not what thou sayest. When he was gone  
into the porch, another wench saw him, and she  
swore unto them that were there: This fellow was also  
of Jesus of Nazareth. And again he denied with  
oath, saying, I do not know any man. After a while  
came unto him they that stood by, and said unto  
him, Surely thou art even one of them, for thy  
speech betrayeth thee. Then began he to curse  
and to swear, that he knew not any man. And imme-  
diately the cock crew. And Peter remembered the  
word of Jesus, who said unto him Before the cock  
crow thou shalt deny me thrice: & he went out & wept  
bitterly. When the morning was come, all the  
Priests and Elders of the people held a counsel  
against Jesus to put him to death, and bound  
him, and delivered him unto Pontius Pilate  
the deputy. Then Judas who had betrayed him (for  
that he was condemned) repented himself, and  
brought again the thirty plates of silver to the  
Priests and Elders, saying, I have sinned, in  
traying the innocent blood. And they said, What  
to us? see you to that. And he cast down  
the silver plates in the temple, & departed, &  
hanged himself. And the chief priests took the  
plates, and said, It is not lawful for us to  
put them into the treasury, because it is the price  
of blood. And they took counsel, and bought  
thereof a potters field to bury strangers in; where-  
fore the field is called Acheldama, that is the  
field of blood until this day. Then was fulfilled  
that which was spoken by Jeremy the Prophet, saying, And  
thou shalt take the thirty silver plates, the price of him  
who was valued, whom they bought of the children  
of Israel: and gave them for a potters field, as  
the Lord appointed me. Jesus stood before the  
deputy, and the deputy asked him, saying, Art thou  
the King of the Jews?

The Sunday next before Easter.

the Jews? Jesus said unto him, Thou sayest. And when he was accused of the chief Priests & elders answered nothing. Then said Pilate unto him,arest thou not how many witnesses they lay against thee? And he answered him to never a word so much that the deputy marvelled greatly. At the feast the deputy was wont to deliver unto the people a prisoner, whom they would desire. And he had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said, Whether will ye that I give loose unto you, Barabbas, or Jesus which is called Christ? For he knew that for envie they had delivered him. When he was set down to give Judgement, his wife sent unto him, saying, Have thou nothing to do with that just man, for I have suffered this day many things in my sleep because of him. But the chief Priests and Elders perswaded the people that they should ask Barabbas, and destroy Jesus. The deputy answered, and said unto them, Whether of the twain will ye that I let loose unto you? They said Barabbas. Pilate said unto them, What shall I do then with Jesus, which is called Christ? They all said unto him, Let him be crucified. The deputy said, What evil hath he done? but they cried the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, that more business was made, he took water, and washed his hands before the people, saying, I am innocent of this blood of this just person, se ye. Then answered all the people, & said, His blood be on us, & on our children. Then let he Barabbas loose unto them, & scourged Jesus, and delivered him to be crucified. Then the soldiers of the deputy took Jesus into the common hall, & gathered unto him all the company. And they stripped him, & put on him a purple robe, and platted a crown of thorns, & put it on his head, & a reed in his right hand: & bowed the knee before him, & mocked him, saying, Hail King of the Jews. And when they had spit upon him, they took the reed, & smote him on the head, & after they had mocked him, they took the robe off him again, & put on his own raiment on him, & led him away to crucifie him. And as they came out, they found a man of Cyrene (named Simon) him they compelled

## The Sunday next before Easter.

to bear his Croſe. And they came unto a place which is called *Calgorth*: (that is to ſay, A place of dead mens ſkulls) and gave him vinegar mingled with gall to drink. And when he had taſted thereof, he would not drink. When they had crucified him, they parted his garments, & did caſt lots, that it might be fulfilled which was ſpoken by *ſe* prophet, they parted my garments among them, and upon my vesture did they caſt lots. And they ſat and watched him there, and ſet up over his head the cauſe of his death written, *This is Ieſus King of the Jews*. Then were there two others crucified with him, one on the right hand, & the other on *ſe* left. They that paſſed by, reviled him wagging their heads, and ſaying. Thou that ſtroyeſt the Temple of God, and didſt build it up in three daies, ſave thy ſelf: If thou be *ſe* Son of God, come down from *ſe* Croſs. Likewise alſo the chief Priests mocking him, with the Scribes and Elders ſaid, He ſaved others himſelf he cannot ſave: If he be *ſe* King of Iſrael, let him now come down from the Croſs, and we will believe him. He trusted in God, let him deliver him now if he will help him. For he ſaid I am *ſe* Son of God. The thieves alſo which were crucified with him, caſt the ſame in his teeth. From the ſixth hour was there darkness over all the land until the ninth hour. And about the ninth hour Jeſus cryed with a loud voice, ſaying, *Eli, Eli, la-na-ſabach hani*, that is to ſay, My God, my God, why haſt thou forſaken me? Some of them that ſtood there, when they heard that, ſaid, This man calleth for Elias. And ſtraightway one of them ran, and took a ſponge, and when he had filled it with vinegar, he put it on a reed, and gave him to drink. Others ſaid, Let be, let us ſee whether Elias will come and deliver him. Jeſus when he had cryed again with a loud voice, yielded up the ghoſt. And behold, the veil of the Temple was rent in two parts from the top to the bottom. And the earth did quake, and the ſtones rent, and graves did open, and many bodies of the Saints which ſlept, aroſe, and went out of the graves after his reſurrection, and came into *ſe* holy city, and appeared unto many. When the Centurion and they that were with him watching Jeſus, ſaw *ſe* earthquake, & thoſe things

## The Munday before Easter.

which happened, they feared greatly, saying, Truly  
this was the Son of God: And many women were  
there beholding him a far off, which followed him  
from Galilee, ministering unto him. Among which  
was Mary Magdalen, & Mary the mother of James,  
and Ioseph, and the mother of Zebedees children.

¶ The Munday before Easter.

The Epistle. Esai. 63. 1.

What is he that cometh from Edom with red  
coloured clothes of Bosra, which is so cottly  
both, and cometh in so mightily with all his  
strength? I am he that teacheth righteousness, and  
of power to help. Wherefore then is thy clo-  
thing red, and thy raiment like his that treadeth  
in the winepress? I have trod ten the press my  
self alone, and of all people there is nor one with  
me. Thus will I tread down mine enemies in my  
wrath, and let my feet upon them in mine indig-  
nation, & their blood shall besprinkle my clothes,  
and so will I stain all my raiment. For the day  
of vengeance is assigned in my heart, and the year  
when my people shall be delivered, is come. I look-  
ed about me, & there was no man to shew me any  
help, I marvelled that no man held me up. Then I  
held me by mine own arm, and my servenness  
sustained me. Thus will I tread down the people  
in my wrath, and bache them in my displeasure,  
and upon the earth will I lay their strength. I will  
declare the goodness of the Lord, yea, and the  
praise of the Lord, for all that he hath given us,  
for the great good that he hath done for Israel,  
which he hath given them of his own favour, and  
according to the multitude of his loving kindnes.  
For he said, These no doubt are my people, and  
to thinking children, and so he was their saviour.  
In their troubles he was also troubled with them,  
and the Angel that went forth from his presence,  
delivered them. Of very love and kindness that he  
did unto them, he redeemed them. He hath borne  
them, and carried them up ever since the world  
began. But after they provoked him to wrath,  
and vexed his holy mind, he was their enemy, and  
fought against them himself. Yet remembered  
Israel the old time of Moses and his people, say-  
ing, Where is he that brought them from the wa-  
ter of the Sea with them that fed his sheep?  
Where

### The Munday before Easter.

Where is he that hath given his holy Spirit  
 them? He led them by  $\S$  right hand of Moses  
 his glorious arm, dividing the water before them  
 whereby he gave himself an everlasting Name.  
 led them in the deep, as an horse is led in  $\S$  place  
 that they should not stumble, as a rame beareth  
 eth in the field, and the breath given of God  
 veth him rest. Thus (O God) hast thou led thy peo-  
 ple, to make thy self a glorious Name withal. I  
 down then from heaven, and behold  $\S$  dwell  
 place of thy Sanctuary, and thy glory. How  
 thy jealousie, thy strength, the multitude of  
 mercies, and thy loving kindness will not be  
 created of us, yet art thou our Father. For Ab-  
 ham knoweth us not, neither is Israel acquainted  
 with us. But thou (Lord) art our Father and  
 redeemer, and thy Name is everlasting. O Lord  
 wherefore hast thou led us out of the way? where-  
 fore hast thou hardened our hearts that we  
 thee not? Be at one with us again for thy  
 vants sake, and for the generation of thine he-  
 rage. Thy people have had but a little of  
 Sanctuary in possession, for our enemies have  
 den down thy holy place. And we were thine  
 the beginning when thou wast not their Lord  
 for they have not called upon thy Name.

*The Gospel. Mark 14. 1.*

**A**FTER two dayes was Easter, and the daies  
 sweet bread. And the high Priests and  
 Scribes sought how they might take him by craft  
 and put him to death: But they said, Not in  
 feast day, lest any business arise among the people.  
 And when he was in Bethany, in the house of  
 Simon the Leper, even as he sat at meat, there  
 a woman having an alabaſter box of ointment  
 called Nard, that was pure and costly, and  
 brake the box, and powred it upon his head.  
 there were some that were not content with  
 themselves and said, what needeth this waste of  
 ointment? For it might have been sold for more  
 then three hundred pence, and have been given  
 the poor: and they grudged against her. And  
 he said, Let her alone, why trouble ye her? she  
 hath done a good work on me: For ye hate  
 the poor with you always, and whensoever ye  
 ye may do them good: but me have ye not.

## The Munday before Easter.

es. She hath done that she could, she came w<sup>th</sup>  
hand to anoint my body to the burying. Ve-  
I say unto you, Whereſoeuer this Gospel ſhal  
reacheth thorowout the whole world, this alſo  
ſhe hath done, ſhal be rehearſed in remem-  
brance of her. And Judas Iſcariot one of ſ twelve,  
went away unto the high Priests, to betray him  
to them. When they heard that they were glad,  
promiſed that they would give him money.  
He ſought how he might conveniently betray  
him. And the firſt day of ſweet bread (when they  
eat the Paſſeover) his diſciples ſaid unto him,  
where wilt thou that we go and prepare <sup>ſ</sup> thou  
ſhalt eat the Paſſeover? And he ſent forth two  
of his diſciples, & ſaid unto them, Go ye into the  
city, & there ſhal meet you a man bearing a pitch-  
er of water, follow him. And whitherſoeuer he go-  
eth ſay ye to the good man of the houſe, The  
Maſter ſaith where is the gueſt chamber, where I  
ſhall eat the paſſeover with my diſciples? And he  
ſhall ſhew you a great parlour paved & prepared,  
there make ready for us. And his diſciples went  
thither, & came into ſ city, & found as he had ſaid  
unto them, & they made ready the Paſſeover. And  
when it was now eventide, he came with ſ twelve:  
as they ſat at board and did eat, Jeſus ſaid,  
Truly I ſay unto you, one of you that eateth with  
me ſhall betray me, and they began to be ſorry, &  
ſaid to him, one by one, Is it I? and another ſaid,  
No. He answered and ſaid unto them, It is one  
of the twelve, even he that dippeth with me in the  
bowl. The Son of man truly goeth, as it is writ-  
ten of him: but wo to that man by whom ſ Son  
of man is betrayed: good were it for that man,  
if he had never been born. And as they did eat,  
he took bread, and when he had given thanks,  
he brake it, and gave to them; and ſaid Take, eat,  
this is my body. And he took the cup, and when  
he had given thanks, he gave it to them; and they  
drank of it. And he ſaid unto them, This is my  
blood of the new Teſtament which is ſhed for many.  
Truly I ſay unto you, I will drink no more of ſ  
of the vine, until <sup>ſ</sup> day that I drink it new in  
the kingdom of God. And when they had ſaid grace  
they went out to ſ mount Oliver. And Jeſus ſaith  
unto them, All ye ſhall be offended, becauſe of me  
this

## Munday before Easter.

this night: For it is written, I will smite the  
herd, & the sheep shall be scattered: but after  
I am risen again, I will go into Galile before  
Peter said unto him, And although all men  
offended, yet will not I. And Jesus said unto him  
Verily I say unto thee that this day even in  
night, before the cock crow twice, thou shalt  
me three times. But he spake more vehemently  
if I should dye with thee I will not deny thee.  
Likewise also said they all. And they came to  
place which was named *Gethsemane*, & he  
unto his disciples. Sit ye here while I go  
pray. And he taketh with him Peter & James  
John, & began to wax amazed, & to be in an  
ny, & said unto them, My soul is heavy even  
& death, tarry ye here & watch. And he went  
a little, & fel down flat on his ground, and pray  
that if it were possible, the hour might pass  
him. And he said, *Abba*, Father, all things are  
fible unto thee, take away this cup from me. Nei  
theless, not as I wil, but that thou wilt, be done.  
he came & found them sleeping, & saith unto  
ter. Simon sleepest thou? couldst thou not watch  
hour? Watch ye & pray lest ye enter into  
tation: for the spirit truly is ready, but the flesh is weak.  
And again he went aside, & prayed and spake  
same words. And he returned, and found them  
sleep again, for their eyes were heavy, neither  
they what to answer him. And he came the  
time, & said unto them. Sleep henceforth, &  
your ease. it is enough, the hour is come: behold  
Son of man is betrayed into the hands of sinners.  
rise up, let us go, Lo, he that betrayeth me, is  
hand. And immediatly, while he yet spake, com  
Judas ( which was one of the twelve ) and  
him a great number of people with swords  
staves, from the high Priests & Scribes and Elders.  
And he that betrayed him, had given them a  
neral token, saying, Whomsoever I do kisse,  
same is he, take, & lead him away warily. And  
foon as he was come, he goeth straightway to him  
& saith unto him, Master, Master, and kisseth him.  
And they laid their hands on him & took him.  
one of them that stood by drew out a sword  
smote a servant of the highpriest, & cut off his  
And Jesus answered, & said unto them, ye be com

Munday before Easter.

as unto a thief with swords & staves, for to  
me: I was daily with y<sup>e</sup> in the Temple tea-  
ching, & ye took me not, but these things come to  
pass, that the Scripture should be fulfilled. And  
ye also forsook him, and ran away. And there  
showed him a certain yong man clothed in lin-  
nen upon the bare: & the yong men caught him,  
he left his linnen garment and fled from them  
scattered. And they led Jesus away to y<sup>e</sup> high Priett of  
the Jews, & with him came all y<sup>e</sup> high Priests, and the  
Scribes, and y<sup>e</sup> Scribes. And Peter followed him a  
little way off, even til he was come into the pa-  
ce of the high Priett, and he sate with the ser-  
vants, & warmed himself at the fire. And the high  
Priests, & all the Council sought for witnesse a-  
gainst Jesus for to put him to death, and found  
none: for many bare false witness against him, but  
their witness agreed not together. And there a-  
certain, & brought false witness against him  
saying, we heard him say, I wil destroy this tem-  
ple that is made with hands, & within three days  
I will build another made without hands, But yet  
their witness agreed not together. And the high  
Priett stood up among them, and asked Jesus, say-  
ing, Answerest thou nothing? How is it that these  
witnesses against thee? But he held his peace  
and answered nothing. Again, the high Priett asked  
him, & said unto him, Art thou Christ the Son of the  
blessed? And Jesus said I am: And ye shall see the  
Son of man sitting on y<sup>e</sup> right hand of power, &  
coming in the clouds of heaven. Then the high  
Priett rent his clothes, & said, What need we any  
other witnesses? Ye have heard blasphemy, what  
say ye? And they all condemned him to be  
worthy of death. And some began to spit at him  
to cover his face, & to beat him with fists, & to  
smite him, A reade. And the servants buffeted  
him on the face. And as Peter was beneath in the  
court, there came one of y<sup>e</sup> wenches of the high  
Priett, and when she saw Peter warming himself,  
she looked on him, and said, Wast not thou also  
with Jesus of Nazareth? And he denied, saying, I  
know him nor, neither wor I what thou sayest. And  
he went out into the porch & the cock crew and  
immediately (when she saw him) began again to  
cry to them that stood by, This is one of them.  
And



Tuesday before Easter.

And he denied it again. And anon after they stood by, said again unto Peter, Surely thou art one of them, for thou art of Galilee, & thy speech agreeth thereto. But he began to curse & to swear, saying, I know not this man of whom ye speak. And as he said, the cock crew, & Peter remembered his word that he had said unto him. Before the cock crow twice, he shall deny me three times. and he began to weep.

¶ The Tuesday before Easter.

The Epistle. Iia. 50. 5.

**T**He Lord God hath opened mine ear, therefore can I not say nay, neither withdraw my face: but I offer my back to my smiters, & my cheeks to them that pluck off the hair: I will not turn my face from shame & spitting: for the Lord God shall help me, therefore shall I not be confounded. I have hardened my face like a flint stone: for I am sure that I shall come to confusion. He is at hand that justifieth me, who will then go to law with me? Let us fight one against another. If there be any that will contend with me, let him come here forth to me, I will hold him. The Lord God standeth by me, what is he that can condemn me? Lo, they shall be like a chaff, the wind shall carry them away, & the wrath of the Lord shall kindle against them, and he shall consume them, and shall scatter them as a stubble. Therefore shall they not be able to stand, neither shall they be able to deliver themselves. Therefore shall they be as chaff, the wind shall carry them away, & the wrath of the Lord shall kindle against them, and he shall consume them, and shall scatter them as a stubble. Therefore shall they not be able to stand, neither shall they be able to deliver themselves.

The Gospel. Mark. 5. 1.

**A**nd anon in the dawning, the high priests held a council and the Elders, and scribes, and the whole congregation, and bound him, and led him away, and delivered him to Pilate. And Pilate asked him, Art thou the king of the Jews? And he answered, and said unto him, I sayest it. And the high priests accused him many things. So Pilate asked him again, Answerest thou nothing? Behold how many things they lay to thy charge. Jesus answered yet nothing, so that Pilate marvelled. At that time Pilate did deliver unto them a prisoner, whose name was Barabbas.

Tuesday before Easter.

ver they would desire. And there was one that  
named Barabbas, which lay bound with them  
made insurrection: he had committed mur-  
der. And the people called unto him, and began  
to desire him that he would do according as he  
ever done unto them. Pilate answered them,  
say, Will ye that I let loose unto you the  
king of the Jews? For he knew that  $\S$  high Priests  
delivered him of envie. But the high Priests  
answered the people that he should rather deliver  
Barabbas unto them. Pilate answered again, and  
said unto them, What wil ye then that I do unto  
him, whom ye call the King of the Jews? And they  
answered again, Crucifie him. Pilate saith unto them,  
What evil hath he done? And they cried the more  
loudly, Crucifie him. And so Pilate willing to  
satisfie the people, let loose Barabbas unto them,  
and delivered up Jesus (when he had scourged  
him) for to be crucified. And the souldiers led him  
out into the common hall, and called toge-  
ther the whole multitude, and they clothed him  
in purple, and they platted a crown of thorns  
and crowned him withal, & began to salute him,  
Hail king of the Jews. And they smote him on the  
head with a reed, and did spit upon him, & bow-  
ed their knees, & worshipped him: And when they  
mocked him, they took the purple off him,  
and put his own cloaths on him, and led him out  
to crucifie him. And they compelled one that  
passed by, called Simon of Cyrene (the father of  
Alexander and Rufus) which came out of  $\S$  field,  
to bear his cross. And they brought him to a  
place named Golgotha (which is a man interpreter,  
place of dead mens skuls. And they gave him  
to drink wine mingled with myrrhe, but he re-  
fused it. And when they had crucified him,  
they parted his garments, casting lots upon them,  
that every man should take. And it was about  
the third hour, and they crucified him, and  $\S$  title  
of his cause was written, *The King of the Jews.*  
And they crucified with him two thieves, the one  
on his right hand, and  $\S$  other on his left. And  
Scripture was fulfilled, which saith, He was  
numbered among the wicked. And they that went  
byailed on him, wagging their heads, & saying,  
Woe to thee that destroyest the Temple, and  
buildest it againe in three dayes.

## Tuesday before Easter.

buildest it again in three days, save thy self, &  
 Come down from the cross. Likewise also moov  
 him the high Priests among themselves with  
 Scribes, and said, He saved other men, himself  
 cannot save, Let Christ the king of Israel desc  
 now from the cross, that we may see & believ  
 And they that were crucified with him, ch  
 him also. And when the sixth hour was come, d  
 ness arose over all  $\mathfrak{y}$  earth untill the ninth h  
 And at the ninth hour, Jesus cried with a  
 voice, saying, *E oi, Eloi, Lama sabachthani*, wh  
 is, (if one interpret it) My God, my God, w  
 hast thou forsaken me? And some of them  
 stood by, when they heard that, said, Behold  
 calleth for Elias and one ran, and filled a  
 full of vinegar, and put it on a reed: and  
 him to drink, saying, Let him alone, let us  
 whether Elias will come and take him down  
 But Jesus cried with a loud voice, and giv  
 the ghost. And the vail of the Temple rent  
 two pieces, from the top to the bottom. And  
 the Centurion (which stood before him) saw  
 he so cried and gave up the ghost, he said, Th  
 this man was the Son of God. There were  
 women a good way off beholding him: and  
 whom was Mary Magdalen, and Mary the mot  
 of James the little, and of Joseph, and Mary Sal  
 (which also when he was in Galilee, had follow  
 him, and ministered unto him) and many o  
 women, which came up with him to Hierusa  
 And when the Even was come (because  
 was the day of preparing that goeth before  
 Sabbath) Joseph of the city of Arimathea, a  
 counsellor, which also looked for the king  
 of God, came and went in boldly unto Pilat  
 begged of him the body of Jesus. And Pilate  
 velled that he was already dead, and called  
 him the Centurion, and asked of him whether  
 had been any while dead. And when he knew  
 truth of the Centurion, he gave the body to  
 seph. And he brought a linnen cloath, and  
 him down, and wrapped him in  $\mathfrak{y}$  linnen clo  
 and laid him in a sepulchre that was hewn  
 of a rock, and rolled a stone before the door  
 the sepulchre. And Mary Magdalene, and  
 Joseph beheld where he was laid:

*¶ Wednesday before Easter*

*The Epistle. Heb. 9. 16.*

Whereas is a Testament, there must also (of necessity) be the death of him that maketh Testament. For the Testament taketh author when men are dead: For it is of no value as long as he that maketh the Testament is alive. which cause also, neither the first Testament ordained without blood. For when Moses declared all the Commandements to all the people according to the Law, he took the blood of calves, and goats, with water, and purple wool, hyssop, and sprinkled both the book and all the people, saying, This is the blood of the Testament, which God hath appointed to you. More- over he sprinkled the tabernacle with blood also, and the ministring vessels, and almost all things by the Law purged with blood; and without shedding of blood is no remission. It is need then that the similitudes of heavenly things be purified with such things: but that the heavenly things themselves be purified with better sacrifices than these. For Christ is not entred into the holy places which are made with hands (which are figures of true things) but is entred into very heaven, for to appear now in the sight of God for us to offer himself often, as the high Priest entred into the holy place every year with the blood: (for then must he have often suffered since the world began) but now in the end of the world hath he appeared once to put sin to rest by the offering up of himself. And as it is appointed unto all men, that they shall once die, when cometh the judgement: even so Christ once offered to take away the sins of many, to them that look for him, shall he appear without sin unto salvation.

*The Gospel. Luk. 22. 1.*

The feast of sweet bread drew nigh & is called Easter, & the high Priests & Scribes sought how they might kill him, for they feared the people. Then Judas Saran into Judas, whose surname was Iscariot, was of the number of the twelve, & he went away, and communed with the high Priests and sought how he might betray him unto them. And they were glad, & promised to give him money. He consented, & sought opportunity to betray him.

Wednesday before Easter.

him unto them, when the people were away. And he came 5 day of sweet bread, when of necessity Paschever must be offered. And he sent Peter and John, saying, Go and prepare us the Paschever, that we may eat it. They said unto him, Where thou that we prepare? And he said unto them, Hold when you enter into 5 city, there shall a man meet you bearing a pitcher of water, him follow into 5 same house that he entred in, & ye shall find unto the good man of the house, The Master sayeth unto thee, Where is 5 guest-chamber, where I shall eat the Paschever with my disciples? And he shall shew you a great parlor paved, there make ready. And they went & found as he had said unto them, and they made ready the Paschever. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, I inwardly desired to eat this Paschever with you before that I suffer: For I say unto you, Henceforth wil I not eat of it any more, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this and divide it among you, For I say unto you, I wil not drink the fruit of the vine, until the kingdom of God come. And he took the bread, and when he had given thanks, he brake it, and gave it unto them, saying, This is my body, which is given for you. This do in remembrance of me. Likewise when he had supped, he took the cup, saying, This cup is the new Testament in my blood which is shed for you: Yet behold, the hand of him that betrayeth me, is with me on the table. And when the Son of man goeth as it is appointed: but I say unto that man by whom he is betrayed. And they began to enquire among themselves, which of them it was that should do it. And there was strife among them, which of them should seem to be the greatest. And he said unto them, The kings of nations reign over them, and they that have authority over them, are called gracious: but it shall not so be. But he that is greatest among you, shall be as 5 yonger, and he that is chief, shall be 5 doth minister. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that serveth at meat? But I am among you as he that ministereth: are they which have bidden with me in my temple

### Wednesday before Easter.

and I appoint unto you a kingdom, as my  
father hath appointed unto me, that ye may eat  
and drink at my table in my kingdom, and sit on  
judging the twelve tribes of Israel. And the  
Lord said, Simon, Simon, behold, Satan hath desi-  
red to sift you as it were wheat, but I have pray-  
ed for thee that thy faith fail not. And when thou  
shalt be converted, strengthen thy brethren. And he  
said unto him, Lord I am ready to go with thee  
into prison, & to death. And he said, I tell thee,  
this day, thou shalt not crow with me, till thou hast de-  
livered me. And he said unto  
them, When I sent you without wallet & scrip &  
shoe, lacked ye any thing? And they said, No.  
And he said unto them, But now he that hath a  
wallet, let him take it up, & likewise his scrip. &  
he that hath no sword, let him sell his coat and  
buy a sword. For I say unto you that yet the same  
day, must be performed in me, even among  
you, as it was he reputed: for those things which are  
written of me, have an end. And they said, Lord,  
here are two swords. And he said unto  
them, It is enough. And he came out, & went (as  
he wont) to mount Olivet. And the disciples  
followed him: and when he came to the place, he  
said unto them, Pray, lest ye fall into temptation.  
He gat himself from them about a stones cast,  
and fell down, & prayed, saying, Father, if thou  
wilt, remove this cup from me. Nevertheless, not  
my will, but thine be fulfilled. And there appea-  
red unto him an Angel from heaven comforting  
him. And he was in an agony, & prayed the longer,  
and his sweat was like drops of blood, trickling  
down to the ground. And when he arose from  
prayer, and was come to his disciples, he found  
them sleeping for heaviness, and he said unto  
them, Why sleep ye? Arise, and pray, lest ye fall  
into temptation. While he yet spake, behold  
came a company, and he that was called  
Caiaphas, one of the twelve, went before them, and  
knelt unto Jesus, to kiss him. But Jesus said  
unto him, Judas, betrayest thou the Son of man  
with a kiss? When they which were about him saw this  
they said unto him, Lord, shall we  
fight with thee? And one of them, whose name was  
Caiaphas, high Priest, & strook off his right eare.

E

Jesus

Wednesday before Easter.

Jesus answered and said, Suffer ye thus far.  
And when he touched his eare, he healed.  
Then Jesus said unto his Priests & rulers  
Temple, & his Elders who were come to him,  
come out as to a thief with swords and  
When I was daily with you in the Temple  
stretched forth no hands against me, But  
even your very hour, and the power of darkness  
Then took they him, & led him, & brought him  
the his Priests house, but Peter followed after.  
And when they had kindled a fire in his middle  
palace, & were set down together, Peter also  
down among them. But when one of his  
beheld him as he sat by the fire, & looked upon  
he said, This same fellow was also with him.  
denied him, saying, Woman, I know him not.  
after a little while another saw him, & said,  
art also of them. And Peter said, Man, I know  
And about the space of an hour after, another  
sworn, saying, Verily this fellow was with him  
for he is of Galilee. And Peter said, Man, I know  
not. And immediately while he yet  
the cock crew. And the Lord turned back, & looked  
upon Peter, & Peter remembered his words of  
how he had said unto him, Before the cock  
shall deny me thrise. And Peter went out  
wept bitterly. And his men took Jesus  
him, & smote him. And when they had blas-  
phemed him, they strook him on the face, & asked  
saying, Aread, who is he that smote thee? And  
other things despitefully said they against him.  
And as soon as it was day his Elders of the  
and the high Priests & Scribes came together  
led him into his Council, saying, Art thou very  
tell us. And he said unto them, If I tell you  
will not believe me. And if I ask you, you  
answer, nor let me go. Hereafter shall the  
man sit on the right hand of the power of  
Then said they all, Art thou then the Son of  
He said, Ye say that I am. And they said,  
need we of any further witnesses? For we  
selves have heard of his own mouth.

Thursday before Easter.

The Epistle. 1 Cor. II. 17.

Thus I warn you of, and commend you  
to be not together after a better manner.

## Thursday before Easter.

worse. For first of all, when ye come together in the Congregation, I hear that there is division among you, and I partly believe it. For there must be sects among you, that they which are perfect among you may be known. When ye come together therefore into one place, <sup>the</sup> Lords supper cannot be eaten, for every man beginneth to eat his own supper, and one is hungry, another is drunken. Have ye not houses to eat and to drink in? Despise ye the Congregation of God, & shame them that have not? What will I say unto you? shall I praise you? In this I praise you not. That which I delivered unto you, received of the Lord. For the Lord Jesus, the night in which he was betrayed, took bread, when he had given thanks, he brake it, and said, Take ye and eat, this is my body which is given for you: this do ye in remembrance of me. After the same manner also he took the cup, when supper was done, saying, This cup is the new Testament in my blood: this do as often ye drink it in remembrance of me. For as often as ye shall eat this bread, and drink of this cup, ye shall shew the Lords death till he come. Wherefore whosoever shall eat of this bread, or drink of this cup of <sup>the</sup> Lord unworthily, shall be guilty of the body and blood of the Lord. But examine himself, and so let him eat of the bread, and drink of the cup. For he that eateth and drinketh unworthily, eateth and drinketh his own damnation, because he taketh not the Lords body. For this cause many are weak & sick among you, and many sleep: for if we had judged our selves, we should not have been judged. But when we are judged of <sup>the</sup> Lord, we are chastened, that we should not be brought into condemnation with <sup>the</sup> world. Wherefore my brethren, when ye come together to eat, tarry one for another. If any man hunger, let him eat at home, that ye come not together unto condemnation. And these things will I set in order when I come.

*The Gospel. Luke 22. 1.*

The whole multitude of them arose, & led him unto Pilate, & they began to accuse him, saying, We found this fellow perverting the people, bidding to pay tribute to Cæsar, saying, that



Thursday before Easter.

he is Christ a King. And Pilate apposed him, saying, Art thou the King of the Jews? He answered him, and said, Thou saiest it. Then said Pilate the high Priests, & to the People, I find no fault in this man. And they were the more fierce, saying, He moveth the people, teaching throughout all Iudea, and began at Galilee, even unto this day. When Pilate heard mention of Galilee, he asked whether the man were of Galilee. And when he knew that he belonged to Herods Jurisdiction, he sent him to Herod, which was also at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him, and he trusted to have seen him do miracles by him. Then he questioned him many words: but he answered him nothing. The high Priests & Scribes stood forth & accused him straitly. And Herod with his men of war mocked him, and when he had mocked him, he clothed him in white clothing, & sent him again to Pilate. And the same day Pilate and Herod became friends together: for before they were at variance. And Pilate called together the high Priests and the Rulers, & the people, & said unto them, Ye have brought this man unto me, as one that perverteth the people, and behold I examine him before you, & find no fault in this man of any thing whereof ye accuse him, no nor yet Herod. For I sent you unto him, and lo, nothing is done unto him, I will therefore release him and let him loose. For of necessity he must have let one loose unto them at that Feast. And all the people cried at once, saying, Away with him, and deliver us Barabbas, (which for a certainurrection made in the city, and for a murder cast into prison) Pilate spake again unto them, willing to let Jesus loose. But they cried, Crucifie him, crucifie him. He said unto them the third time, What evil hath he done? I find no fault in him; I will therefore chasten him, and let him go. And they cried with loud voices, saying, that he might be crucified. And the voices of the high Priests prevailed. And Pilate gave sentence, that it should be as they required. And he let loose unto them him, that for insurrection

Thursday before Easter.

was cast into prison, whom they had desired.  
And he delivered unto them Jesus, to do with  
as they would. And as they led him away,  
they caught one Simon of Cyrene coming out of  
the field, & on him laid they the cross that he might  
bear it after Jesus. And there followed him a  
great company of people, & of women, & bewail-  
ed & lamented him: but Jesus turned back unto  
them, & said, Ye daughters of Hierusalem, weep  
for me, but weep for your selves, & for your  
children. For behold, & daies wil come, in the which  
they shal say, Happy are ye barren, & the wombs  
that never bare, and the paps which never gave suck.  
In that they begin to say to the mountains,  
Cover us, and to the hills, Cover us. For if they  
do this in a green tree, what shal be done in the dry?  
Then there were two evil doers led with him to  
be crucified. And after that they were come to the  
place (which is called Calvary) there they crucified  
him, and the evil doers, one on the right hand, &  
the other on the left. Then said Jesus, Father, for-  
give them, for they wote not what they do. And  
he parted his raiment, and cast lots, and the  
soldiers stood, and beheld, and the rulers mocked  
him with them, saying, He saved other men, let  
he save himself, if he be very Christ, the chosen  
of God. The souldiers also mocked him, & came  
and offered him vinegar, and said, If thou be the  
King of the Jews, save thy self. And a superscrip-  
tion was written over him, with letters of Greek,  
& Latine, and Hebrew, This is the King of the  
Jews. And one of the evil doers which were hanged,  
turned and spake unto him, saying, If thou be the Christ, save  
thy self and us. But the other answered, and re-  
buked him, saying, Fearest thou not God, seeing thou  
art in the same damnation? We are righteously  
punished, for we receive according to our deeds:  
but this man hath done nothing amiss. And he  
said unto Jesus, Lord, remember me when thou  
shalt come into thy kingdom. And Jesus said unto  
him, Verily I say unto thee, To day shalt thou be  
with me in Paradise. And it was about the sixth  
hour, and there was a darkness over all the earth  
till the ninth hour, and the Sun was darkened, and  
the temple did rent even thorough the midst.  
When Jesus had cryed with a loud voice,

On good Friday.

he said, Father, into thy hands I comend my spirit. And when he had thus said, he gave up the ghost. When the Centurion saw what had happened, he glorified God, saying, Verily this was a righteous man. And all the people that came together to that sight, and saw the things which had happened, smote their breasts, and returned. And his acquaintance, and the women that followed him from Galilee, stood afar off, beholding the things, and behold there was a man named Joseph, a counsellor, and he was a good man and just: the same had not consented to the counsel and deed of them, which was of the Jews, which same also waited for the kingdom of God: he went unto Pilate, & begged the body of Jesus, and took it down & wrapped it in a linnen cloth, & laid it in a sepulchre that was hewn in stone, wherein never man before had been laid. And that day was the preparing of the Sabbath, & the Sabbath drew on. The women that followed after, & had come from him from Galilee, beheld the sepulchre, and how his body was laid. And they returned, & prepared sweet spices and ointments, but rested on the Sabbath according to the commandment.

¶ On good Friday.

The Collect.

**A**lmighty God, we beseech thee gracious behold this thy family, for the & our Jesus Christ was contented to be betrayed, & taken up into thy hands of wicked men, & to suffer death upon the Cross: who liveth and reigneth, &c.

**A**lmighty & everlasting God, by whose will the whole body of thy Church is governed & sanctified, receive our supplications and prayers which we offer before thee, for all estates of men in thy holy Congregation: that every member of the same in his vocation & ministry, may faithfully and godly serve thee, through our Lord Jesus Christ, who liveth and reigneth, &c.

**M**erciful God, who hast made all men free, & hastest nothing that thou hast made, but rather should be converted and live, have mercy upon the Jews, Turks, Infidels and Hereticks, and deliver them all from ignorance, hardness of hearts, and

## On good Friday.

of thy word, and so fetch them home  
 (blessed Lord) to thy flock, that they may be  
 among the remnant of the true Israelites,  
 be made one fold under one Shepherd, Jesus  
 our Lord, who liveth, &c.

*The Epistle. H. b. 10. 1.*

The law (which hath but a shadow of good  
 things to come, and not the very fashion of  
 things themselves) can never with those sacrifices  
 which they offer year by year continually, make  
 men thereunto perfect. For would not then  
 these sacrifices have ceased to have been offered,  
 if that they offerers once purged, should have  
 no more conscience of sins. Nevertheless, in  
 these sacrifices is there mention made of sins e-  
 very year. For the blood of oxen and goats can-  
 not take away sins. Wherefore, when he cometh  
 into the world, he saith, Sacrifice and offering  
 thou wouldst not have, but a body hast thou or-  
 dered me. Burnt-offering also for sin hast thou  
 allowed. Then said I, Lo, I am here. In the  
 beginning of the book it is written of me, that I  
 would do thy will, O God. Above, when he saith,  
 sacrifice and offering, and burnt-offerings, and  
 offerings thou wouldst not have, neither hast thou  
 loved them (which yet are offered by the law)  
 then said he, Lo, I am here to do thy will, O God:  
 he taketh away the first to establish the latter. By  
 which will we are made holy, even by the of-  
 fering of the body of Jesus Christ once for all.  
 And every Priest is ready daily ministering, and  
 offering oftentimes one manner of oblation, which  
 can never take away sins. But this man after he had  
 offered one sacrifice for sins, is set down for ever  
 at the right hand of God, and from henceforth  
 waiteth till his foes be made his footstool. For  
 this offering which he made perfect for ever them  
 that are sanctified. The holy Ghost himself also  
 beareth us record, even when he told before,  
 this is the Testament that I will make unto  
 them. After those dayes (saith the Lord) I will  
 put my Laws in their hearts, and in their minds  
 will I write them, and their sins and iniquities  
 will I remember no more. And where remission  
 of these things is, there is no more offering for  
 sin. Seeing therefore brethren, that by these means

On good Friday.

he said, Father, into thy hands I comend my spirit. And when he had thus said, he gave up the ghost. When the Centurion saw what had happened, he glorified God, saying, Verily this was a righteous man. And all the people that came together to that sight, and saw the things which had been done, smote their breasts, and returned. And his acquaintance, and the women that followed him from Galilee, stood afar off, beholding things, and behold there was a man named Joseph, a counsellor, and he was a good man and just: the same had not consented to the counsel and deed of them, which was of the Jews, which same also waited for the kingdom of God: he went unto Pilate, & begged the body of Jesus, and took it down & wrapped it in a linnen cloth, & laid it in a sepulchre that had been hewn in stone, wherein never man before had been laid. And that day was the preparing of the Sabbath, & the Sabbath drew on. The women that followed after, & had come from him from Galilee, beheld the sepulchre, and how his body was laid. And they returned, & prepared sweet spices and ointments, but rested on the Sabbath according to the commandment.

¶ On good Friday.

The Collect.

**A** Almighty God, we beseech thee graciously behold this thy family, for the which thy only begotten Son, Jesus Christ was contented to be betrayed, & given up into thy hands of wicked men, & to suffer death upon the Cross: who liveth and reigneth with thee and the Holy Spirit, ever one God, world without end.

**A** Almighty & everlasting God, by whose Word the whole body of thy Church is governed, sanctified, receive our supplications and prayers which we offer before thee, for all estates of men in thy holy Congregation, that every member of the same in his vocation & ministry, may faithfully and godly serve thee, through our Lord Jesus Christ, who liveth and reigneth, &c.

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## On good Friday.

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thou wouldst not have, but a body hast thou or-  
dained me. Burnt-offering also for sin hast thou  
not allowed. Then said I, Lo, I am here. In the  
beginning of the book it is written of me, that I  
will do thy will, O God. Above, when he saith,  
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offerings  $\text{\textit{\text{I}}}$  wouldst not have, neither hast  $\text{\textit{\text{I}}}$   
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then said he, Lo, I am here to do thy will, O God:  
which taketh away the first to establish the latter. By  
which will we are made holy, even by the of-  
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On good Friday.

of the blood of Jesus, we have liberty to  
 into the holy place, by  $\S$  new & living way  
 he hath prepared for us thorow  $\S$  veil (that  
 say) by his Helth: & seeing also  $\S$  we have an  
 Priett  $\star$  is ruler over  $\S$  house of God, let us  
 nigh with a true heart & a sure faith, sprinkle  
 our hearts from an evil conscience, & wash  
 our bodies with pure water. Let us keep  $\S$   
 fession of our hope without wavering (for  
 faithful  $\S$  promised) & let us consider one another  
 to  $\S$  intent that we may provoke unto love &  
 good works, not forsaking  $\S$  fellowship  $\S$  we  
 among our selves, as  $\S$  maner of some is: but let  
 exhort one another, and that so much the more  
 because ye see that the day draweth nigh.

The Gospel. John 13. 1.

**W**Hen Jesus had spoken these words, he  
 forth with his disciples over  $\S$  Brook  
 dron where was a garden, into the which he  
 entered with his disciples. Judas also which  
 trayed him, knew the place, for Jesus oft times  
 sorted thither with his disciples. Judas then  
 he had received a band of men, and ministers  
 the high Priests and Pharisees) came thither  
 lanterns, and firebrands, and weapons. And  
 knowing all things that should come on  
 went forth, and said unto them, Whom seek  
 They answered, Jesus of Nazareth. Jesus said  
 to them, I am he. Judas also which betrayed  
 stood with them. As soon then as he had said  
 them, I am he, they went backward, and fell  
 the ground. Then asked he them again, Whom  
 seek ye? They said, Jesus of Nazareth. Jesus  
 swered, I have told you that I am he: if ye  
 me therefore, let these go their way, that the  
 ing might be fulfilled which he spake, Of them  
 thou gavest me, have I not lost one. Then Sim  
 Peter having a sword, drew it, & smote the  
 Priests servant, and cut off his right ear. The  
 vants name was Malchus. Therefore saith Je  
 unto Peter, Put up thy sword into the sheath:  
 shall I not drink of the cup which my Father  
 hath given me? Then the company, and the  
 rain, and the ministers of  $\S$  Jews took Jesus  
 bound him, & led him away to Annas first, for  
 was father in law to Caiaphas, which was  $\S$

## On good Friday.

At the same year. Caiaphas was he that gave  
counsel to the Jews, that it was expedient that  
a man should die for the people. And Simon  
Peter followed Jesus, and so did another disci-  
ple that disciple was known to the high Priest,  
and went in with Jesus into the palace of the  
high Priest: But Peter stood at the door without.  
Then went out the other disciple (which was  
known to the high Priest) and spake to the dam-  
sel that kept the door, & brought in Peter. Then  
said the damsel that kept the door unto Peter,  
Art thou also one of this mans disciples? He  
answered and said, I am not. The servants and ministers stood  
there which had made a fire of coales, for it was  
cold, and they warmed themselves. Peter also  
was among them, and warmed himself. The  
high Priest then asked Jesus of his disciples, and of  
his doctrine. Jesus answered him, I spake openly  
to the world, I ever taught in the Synagogue, and  
in the Temple, whither all the Jews have resort-  
ed in secret have I spoken nothing. Why  
askest thou me? ask them which heard me, what I  
said unto them, behold, they can tell what I said.  
When he had thus spoken, one of the ministers  
which stood by, smote Jesus on the face, saying,  
Dost thou sayest to the high Priest so? Jesus answered him  
and said, I have evil spoken, bear witness of the evil: but  
if I have well spoken, why smitest thou me? And An-  
nias bound him to Caiaphas the high Priest.  
Then Peter stood & warmed himself. Then said  
the damsel unto him, Art not thou also one of his disciples?  
He denied it, and said, I am not. One of the ser-  
vants of the high Priest (his cousin whose ear Peter  
smote off) said unto him, Did not I see thee  
in the garden with him? Peter therefore denied  
it, and immediately the cock crew. Then led  
they Jesus from Caiaphas, into the hall of Judge-  
ment. It was in the morning, and they themselves  
went not into the judgement hall, lest they should  
be defiled, but that they might eat the Paschever.  
Then went out to them, and said, What ac-  
tion bring you against this man? They an-  
swered and said unto him, If he were not an evil  
doer, we would not have delivered him unto  
thee. Then said Pilate unto them, Take ye him, &  
judge him after your own law. The Jews therefore



On good Friday.

said unto him, It is not lawful for us to put  
man to death, that the words of Jesus might  
fulfilled which he spake, signifying what death  
he should die. Then Pilate entered into the  
ment hall again, and called Jesus, and said  
him, Art thou the King of the Jews? Jesus  
swered, Sayest thou that of thy self, or did  
tell it thee of me? Pilate answered, Am I  
Thine own nation and high Priests have de  
ed thee unro me: what hast thou done? Jesus  
swered, My kingdom is not of this world.  
kingdom were of this world, then would mi  
nisters surely fight, that I should not be deli  
to the Jews: but now is my kingdom not  
hence. Pilate therefore said unto him, Art  
King then? Jesus answered, Thou sayest that  
a King. For this cause was I born, and for  
cause came I into the world, that I should  
witness unto the truth: and all that are of  
truth hear my voice. Pilate said unto him,  
thing is truth? And when he had said this, he  
our again unto the Jews, and said unto them,  
find in him no cause at all. Ye have a custom  
I should deliver you one loose at Easter: will  
that I loose unto you the King of the Jews?  
cryed they all again, saying, Not him, but  
bas. The same Barabbas was a murderer.  
Pilate took Jesus therefore and scourged him.  
the souldiers wound a crown of thorns, and  
it on his head. And they did on him a  
garment, & came unto him, and said, Hail  
of the Jews: and they smote him on the  
Pilate went forth again, and said unto them  
hold; I bring him forth to you, that ye may  
that I find no fault in him. Then came Jesus  
wearing a crown of thorns, & a robe of purple.  
And he saith unto them, Behold, & man. When  
his Priests therefore & his ministers saw him,  
cryed, Crucifie him, crucifie him. Pilate said  
to them, Take ye him, & crucifie him, for I  
cause in him. The Jews answered him, We  
law, and by our law he ought to die, because  
made himself the Son of God. When Pilate  
that saying, he was yet more afraid, & went  
into his judgement hall, & said unto Jesus,  
art thou? but Jesus gave them no answer. The

## On good Friday.

unto him, Speakeſt thou not unto me? Know-  
thou not that I have power to crucifie thee,  
have power to looſe thee? Jeſus answered, Thou  
ſhalt have no power at all againſt me, except  
were given thee from above : therefore he that  
delivered me unto thee, hath the more ſin : and  
henceforth ſought Pilate means to looſe him.  
The Jews cryed, ſaying, If thou let him go, thou  
art not Ceſars friend : For whoſoever maketh  
himſelf a King, is againſt Ceſar. When Pilate heard  
that ſaying, he brought Jeſus forth, and ſate down  
to give ſentence in a place that is called the Pavement,  
but in the Hebrew tongue Gabbatha. It  
is the preparing day of Eaſter, about the fixth  
hour. And he ſaith unto the Jews, Behold your  
King. They cryed, ſaying, Away with him, away  
with him : crucifie him. Pilate ſaith unto them,  
ſhall I crucifie your King? The high Prieſt an-  
ſwered, We have no King but Ceſar. Then deli-  
vered he him to them to be crucified. And they  
took Jeſus and led him away. And he bare his  
croſs, & went forth into a place which is called  
the place of dead mens ſkulls, but in Hebrew, Golgo-  
tha; where they crucified him, and two other  
with him, on either ſide one, & Jeſus in the miſt.  
And Pilate wrote a title & put it upon the croſs.  
The writing was, Jeſus of Nazareth, King of the  
Jews. This title read many of the Jews, for the  
place where Jeſus was crucified, was near to the  
city. And it was written in Hebrew, Greek, and  
Latine. Then ſaid the high Prieſts of the Jews to  
Pilate, Write not King of the Jews, but that he  
ſaid, I am King of the Jews. Pilate answered, What  
have I written, that I have written. Then the ſoul-  
diers when they had crucified Jeſus, took his gar-  
ments, and made four parts, to every ſouldier a  
part, and alſo his coat. The coat was without  
ſeam, wrought upon throughout. They ſaid  
therefore among themſelves, Let us not divide  
it, but caſt lots for it, who ſhall have it : that the  
ſcripture might be fulfilled, ſaying, They have  
divided my raiment among them, & for my coat  
they caſt lots. And the ſouldiers did ſuch  
things indeed. There ſtood by the croſs of Jeſus his  
mother, & his mothers ſiſter, Mary the wife of Cle-  
ophas, & Mary Magdalene. When Jeſus therefore  
ſay

On good Friday.

saw his mother, and the disciple whom he  
standing, he saith unto his mother, Woman,  
hold thy son. Then said he to the disciple, Be-  
thy mother. And from that hour the disci-  
took her for his own. After these things,  
knowing that all things were now performed,  
the Scripture might be fulfilled, he saith, I  
So there stood a vessel by, full of vineger: be-  
fore they filled a spung with vineger, and wove  
it about with hyssop and put it to his mou-  
th. As soon as Jesus then received the vineger, he  
It is finished, and bowed his head, and gave  
ghost. The Jews therefore, because it was the  
preparing of the Sabbath, that the bodies should  
remain upon the cross on the Sabbath day (for  
that Sabbath day was an high day) besought  
Pilate that their legs might be broken, and  
they might be taken down. Then came the sol-  
diers and brake the legs of the first, and of the  
other which was crucified with him: But when  
they came to Jesus, and saw that he was dead  
ready, they brake not his legs, but one of the sol-  
diers with a spear, thrust him into the side, and  
forthwith there came out blood and water. And  
he that saw it bare record, and his record is true.  
And he knoweth that he saith true, that ye may  
believe also. For these things were done, that the  
Scripture might be fulfilled, Ye shall not break  
a bone of him. And again another Scripture saith,  
They shall look upon him whom they have pier-  
ced. After this, Joseph of Arimathea (which was  
a disciple of Jesus, but secretly for fear of the  
Jews) besought Pilate that he might take down  
the body of Jesus. And Pilate gave him licence.  
He came therefore and took the body of Jesus.  
And there came also Nicodemus (which at the be-  
ginning came to Jesus by night) and brought  
myrrhe & aloes mingled together, about an hun-  
dred pound weight. Then they took the body of  
Jesus, and wound it in linnen cloths, with the  
soldiers, as the manner of the Jews is to bury. And  
in the place where he was crucified, there was a gar-  
den, & in the garden a new sepulchre, wherein  
never man laid. There laid they Jesus therefore  
because of the preparing of the Sabbath of the  
Jews, for the sepulchre was nigh at hand.

## ¶ Easter Even.

*The Epistle. 1 Pet. 3. 17.*

It is better (if the will of God be so) that ye suffer for well doing, than for evil doing: for much as Christ hath once suffered for sins, the just for the unjust, to bring us to God, and was killed as pertaining to the flesh, but was quickened in the spirit. In which spirit he also went and preached to the spirits that were in prison: which sometime had been disobedient, when the long suffering of God was once looked for in the dayes of Noe, while the Arke was a preparing, wherein a few, that is to say, eight soules, were saved by the water, like as Baptisme also now saveth us, not the putting away of the filth of the flesh, but in that a good conscience conungeth to God, by the resurrection of Jesus Christ, which is on the right hand of God, and is gone into heaven, Angels, powers, and might subdued unto him.

*The Gospel. Matth. 27. 57.*

When the Even was come, there came a rich man of *Armathea*, named Joseph, which also was Jesus disciple, He went unto Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his new tombe, which he had hewn out even in a rock, and rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. The next day that followeth the day of preparing, the high priests and Pharisees came together unto Pilate, saying, Sir, we remember that this deceiver said while he was yet alive, After three dayes I will be againe. Command therefore that the sepulchre be made sure until the third day, lest his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error shall be worse then the first. Pilate said unto them, Ye have a watch, go your way, make it as sure as you can. So they went & made the sepulchre sure with the watchmen, and sealed the stone.

¶ On Easter day.

At morning prayer instead of the Psalm, O come let us, &c. these Anthems shall be sung or said.

Christ

On Easter day.

**C**hrisť rising again from the dead, new  
not death fro henceforth hath no power  
on him: for in y he died, he died but once  
away sin: but in that he liveth, he liveth unto  
And so likewise count your selves dead  
but living unto God in Chriſt Jeſus our Lord  
**C**hrisť is risen again, the first fruits of  
that sleep, for seeing that by man  
death, by man also cometh the resurrection  
dead: for as by Adam all men do die,  
Chriſt all men shall be restored to life.

The Collect.

**A**lmighty God, w̄thorow thine onely be-  
ren Son Jeſus Chriſt haſt overcome death  
opened unto us y gate of everlasting life, we  
bly beſeech thee that as by thy ſpecial grace  
venting us: y doſt put in our minds good de-  
ſo by thy continual help, we may bring the  
ro good effect, thorow Jeſus Chriſt our Lord  
who liveth, &c.

The Epiſt. Col. 3. 1.

**I**F ye be riſen again with Chriſt, ſeek  
things which are above, where Chriſt ſitteth  
the right hand of God. Set your affections on  
venly things, & not on earthly things. For ye  
dead, & your life is hid w̄ Chriſt in God. Wh  
ſoever Chriſt ( w̄ is our life ) ſhall ſhew him  
then ſhal ye alſo appear with him in glory.  
tiſie therefore your earthly members, fornicat  
uncleannesse, unnatural luſt, evil concupiſcence  
coverouſneſſe, which is worſhipping of idols:  
w̄ things ſake, the wrath of God uſeth ro  
on the children of unbelief, among whom ye  
ked ſometime, when ye lived in them.

The Goſp. John 20. 1.

**T**He firſt day of y Sabbath came Mary  
dalen early ( when it was yet dark ) unto  
ſepulchre, and ſaw the ſtone taken away from  
grave. Then ſhe ran, and came to Simon Pe-  
and to the other diſciple whom Jeſus loved.  
ſaith unto them, They have taken away the  
out of the grave, and we cannot tell where  
have laid him. Peter therefore went forth  
that other diſciple, and came unto the ſepul-  
They ran both together, and that other diſ-  
did outrun Peter, and came firſt to the ſepul-

## Munday in Easter week.

And when he had stooped down, he saw the linnen cloths lying, yet went he not in. Then came Simon Peter following him, and went into the sepulchre, and saw the linnen cloths lie, and the kerchief that was about his head, not lying with the other cloths, but wrapped up together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that he should rise again from death. Then the disciples went away again to their own home.

¶ The Munday in Easter week.

*The Collect.*

O Almighty God, which through thine onely begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life, I humbly beseech thee, that as by thy spiritual grace, preventing us, thou dost put in our minds what our hearts desire: so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth, &c.

*The Epistle. Acts 10. 34.*

Peter opened his mouth and said, Of a truth, I perceive that there is no respect of persons with God: but in all people, he that feareth him, and worketh righteousness is accepted with him. Ye know the preaching that God sent unto the children of Israel, preaching peace by Jesus Christ, which is Lord over all things: which preaching was published thorowout all Iudaea, and began in Galilee, after the baptisme which John preached: how God anointed Jesus of Nazareth with the holy Ghost and with power. Which Jesus went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did in the land of the Jews, and at Hierusalem, whom they slew, and hanged on a tree. Him God raised up the third day, and shewed him openly, not to all the people, but to us witnesses (chosen before of God for the same intent) which did eat and drink with him after he rose from death. And he commanded us to preach unto the people, and to testify, that it is he which was ordained of God to be Judge of the quick and the dead. To him give all the  
*Prophets*

Munday in Easter week.

Prophets witnesses, & thorow his name which  
believerth in him, shall receive remission of sin.

The Gospel. Luke 24. 13.

**B**Ehold, two of his disciples went the same  
day to a town called Emmaus, which was  
from Jerusalem about threescore furlongs, and  
talked together of all the things that had hap-  
pened. And it chanced while they communed to-  
gether and reasoned, Jesus himself drew near, and  
went with them: But their eyes were holden, so  
they should not know him. And he said unto  
them, What manner of communications are these  
that ye have one to another as ye walk, and  
speak? And the one of them (whose name was Cleo-  
phas) answered, and said unto him. Art thou a  
stranger in Jerusalem, & hast not known these  
things which have chanced there in these dayes? He  
said unto them, What things? And they said unto  
him, Of Jesus of Nazareth, which was a Prophet  
mighty in deed and word before God, and all the  
people, and how the high Priests and our rulers  
delivered him to be condemned to death, & crucified  
him: but we trusted that it had been he which  
should have redeemed Israel. And as they com-  
ing all these things, so day is even the third  
that they were done: Yea, and certain women  
also of our company made us astonished, which came  
early to the Sepulchre, and found not his body,  
and came, saying, That they had seen a vision of  
Angels, which said that he was alive. And cer-  
tain of them which were with us, went to the  
Sepulchre, and found it even so as the women  
said, but him they saw not. And he said unto  
them, O fools, and slow of heart to believe all that  
the Prophets have spoken, Ought not Christ to have  
suffered these things, & to enter into his glory?  
And he began at Moses, and at all the Prophets,  
and interpreted unto them in all Scriptures that  
were written of him. And they drew nigh unto the  
town which they went unto, and he made as though  
he would have gone further, & they com-  
pelled him, saying, Abide with us, for it draweth  
toward night, & the day is far passed. And he  
went in to tarry with them. And it came to pass  
as he sat at meat with them, he took bread, and  
blessed it, & brake, & gave to them. And their eyes

Tuesday in Easter week.

opened, and they knew him: and he vanished  
out of their sight. And they said between them-  
selves, Did not our hearts burn within us, while  
he talked with us by the way, and opened to us  
the scriptures? And they rose up the same hour  
and returned to Jerusalem, and found the eleven  
gathered together, and them that were with them,  
and said, The Lord is risen indeed, and hath ap-  
peared unto Simon. And they told what things  
he had done in the way, and how they knew him in  
the breaking of bread.

Wednesday in Easter week.

The Collect.

Almighty Father, which hast given thine only  
Son to die for our sins, and to rise again for  
our justification: grant us so to put away the  
filth of malice and wickedness, that we may al-  
ways serve thee in pureness of living and truth,  
through Jesus Christ our Lord.

The Epistle. Acts 13. 26.

Men & brethren, children of the generation  
of Abraham, & whosoever among you feareth  
God, to you is this word of salvation sent. For the  
people of Jerusalem, and their rulers, because  
they knew him not, nor yet the voices of the Pro-  
phets, which are read every Sabbath day, they have  
condemned him in condemning him. And when they  
found no cause of death in him; yet they desired  
to kill him. And when they had fulfilled all  
things which were written of him, they took him down  
from the tree, and put him in a sepulchre. But God  
raised him again from death the third day. And  
he hath been seen many daies of them which went with  
him from Galilee to Jerusalem, which are wit-  
nesses unto the people. And we declare unto you,  
brethren, that the promise which was made unto the  
fathers, God hath fulfilled unto their children,  
unto us, in that he hath raised up Jesus again,  
as it is written in the second Psalm; Thou  
art my Son, this day have I begotten thee. As con-  
sidering that he raised him up from death, now no  
more to return to corruption, he said on this wise,  
I will give faith-  
fulness unto you. Wherefore he saith also in another  
place, Thou shalt not suffer thine holy One to see  
corruption. For David (after that he had in his  
time



**Tuesday in Easter week.**

time fulfilled the wil of God) fel on sleep  
laid unto his fathers, and saw corruption. he  
whom God raised again, saw no corruption.  
it known unto you therefore ( ye men and  
ghren) that through this man is preached  
you forgivenesse of sins, and that by him all  
believe, are justified from all things, for  
which ye could not be justified by the Law  
Moses. Beware therefore, lest that fall on  
which is spoken of in the Prophets. Behold  
despisers, and wonder, and perill ye: For I  
work in your dayes, which ye shall not believe  
though a man declare it unto you.

*The Gospel. Luke. 24. 36.*

**J**ESUS stood in the midst of his disciples, &  
said unto them, Peace be unto you: It is I, fear not.  
But they were abashed and afraid, and supposed  
that they had seen a spirit. & he said unto them  
Why are ye troubled: and why do thoughts arise  
in your hearts? Behold my hands & my feet, that  
it is even I my self: handle me, and see, for a  
spirit hath not flesh and bones, as ye see I have.  
And when he had thus spoken, he shewed  
them his hands and his feet. And while they  
believed not for joy, and wondered, he said  
unto them, Have ye here any meat? And they offered  
him a piece of a broiled fish, & of an honey cake.  
And he took it, and did eat before them. And he  
said unto them, These are the words which I spake  
unto you, while I was yet with you, That all must be  
fulfilled which were written of me in the Law  
Moses, & in the Prophets, & in the Psalms. Then  
opened he their wits, & they might understand  
the Scriptures, and said unto them, Thus it is  
written, & thus it behoveth Christ to suffer, & to  
rise again from death the third day, & that repentance  
and remission of sins should be preached in  
his Name among all nations, and must begin at  
Jerusalem. And ye are witnesses of these things.

*¶ The first Sunday after Easter.*

*The Collect.*

**Almighty, &c. As at the communion on Easter.**

*The Epistle. 1. Joh. 5. 1.*

**A**Ll that is born of God, overcometh the world,  
And this is the victory that overcometh the world,  
even our faith. Who is he that overcometh the world?

## The ii. Sunday after Easter.

world, but he that believeth that Jesus is the  
of God? This Jesus Christ is he that came by  
and blood: not by water only, but by water  
blood. And it is the Spirit that beareth wit-  
because the Spirit is truth. For there are three  
bear record in heaven, the Father, & Word,  
the holy Ghost, and these three are one. And  
are three which bear record in earth; the  
and Water, and Blood, and these three are  
if we receive the witness of men, the witness  
of God is greater. For this is the witness of God,  
that he testifieth of his Son. He that believeth  
the Son of God, hath the witness in himself:  
that believeth not God, hath made him a liar;  
because he believeth not the record that God gave  
of his Son. And this is the record, how that God  
has given unto us eternal life, and this life is in  
his Son. He that hath the Son, hath life: and he that  
hath not the Son, hath not life.

*The Gospel: John 20. 19.*

He same day at night, which was the first day  
of the Sabbath, when the doors were shut  
where the disciples were assembled together for  
prayer (of the Jews) came Jesus and stood in the midst  
and said unto them, Peace be unto you. And when  
he had so said, he shewed unto them his hands  
and his side. Then were the disciples glad when  
they saw the Lord. Then said Jesus to them again,  
Peace be unto you. As my Father sent me, even so  
I send you also. And when he had said these words,  
he breathed on them, and said unto them, Receive  
the holy Ghost. Whose soever sins ye remit,  
they are remitted unto them, and whose soever  
ye retain, they are retained.

¶ *The second Sunday after Easter.*

*The Collect.*

Almighty God, which hast given thine only Son  
to be unto us both a sacrifice for sin, and also  
an example of godly life, give us the grace that we  
may always most thankfully receive that his inesti-  
mable benefit, and also daily endeavour our selves  
to follow the blessed steps of his most holy life.

*The Epistle: 1 Pet. 2. 16.*

This is thank-worthy, if a man for conscience  
toward God endure grief, & suffer wrong unde-  
served.

**The iii. Sunday after Easter.**

served. For what praise is it, if when ye be led for your faults, ye take it patiently? But when ye do well, ye suffer wrong and take patiently, then is there thank with God: for unto verily were ye called. For Christ also red for you, leaving us an ensample, that ye follow his steps, which did not sin, neither there guile found in his mouth. Which was reviled, reviled not again: when he suffered he threatened not, but committed the vengeance to him that judgeth righteously. Which himself bare our sins in his body on the tree, being delivered from sin, should live unto righteousness, by whose stripes ye were healed. ye were as sheep going astray, but are now led to the shepherd and Bishop of your souls.

*The Gospel. John 10. 11*

**C**hris<sup>t</sup> said, I am the good Shepherd. A Shepherd giveth his life for the sheep. A hired servant and he which is not the shepherd (her the sheep are his own) seeth the wolf come and leaveth the sheep and fleeth, and the catcheth and scattereth the sheep. The hired servant fleeth, because he is an hired servant, and careth not for the sheep. I am the good Shepherd, and know my sheep, and am known of mine. My Father knoweth me, even so know I also my Father. And I give my life for the sheep. Other sheep I have which are not of this fold, I also must I bring, and they shall hear my voice, and there shall be one fold, and one shepherd.

**The third Sunday after Easter.**

*The Collect.*

**A**lmighty God, which shewest to all men to be in error, the light of thy truth, to the intent that they may return into the way of righteousness, grant unto all them that be admitted into the fellowship of Christs religion, that they may eschew those things that be contrary to the profession, and follow all such things as be agreeable to the same, through our Lord Jesus Christ.

*The Epistle. 1 Pet. 2. 11.*

**D**earely beloved, I beseech you as strangers and pilgrims abstain from fleshly lusts, which fight against the soul: and see that you have honest conversation.

### The iiii Sunday after Easter.

tion among the Gentiles, that whereas they  
hire you as evil doers, they may see your  
works, and praise God in the day of visita-  
tion. Submit your selves therefore every man  
unto the Lords sake, whether unto the king, as un-  
to the chief head, either unto rulers, as unto them  
that are sent of him for the punishment of evil  
doers, but for the laud of them that do wel. For  
the will of God, that with well doing, ye  
should stop the mouths of foolish and ignorant  
men, as free, and not as having the libertie for a  
pretence of maliciousnesse, but even as the servants  
of God. Honour all men, love brotherly, fellow-  
ship, fear God, honour the king.

*The Gosp. l. John 16. 16.*

Jesus said to his disciples, After a while ye shall  
see me, and again, After a while ye shall see  
me, for I go to the Father. Then said some of his  
disciples between themselves, What is this that he  
saith unto us, After a while ye shall not see me, &  
again, after a while ye shall see me, and that I go  
to the Father? They said therefore, What is this  
that he saith, After a while? We cannot tell what he  
saith. Jesus perceived that they would ask him, &  
said unto them, Ye enquire of this between your  
selves, because I said, After a while ye shall not see  
me, and again, after a while ye shall see me. Veri-  
tily, I say unto you, Ye shall weep & lament,  
contrariwise the world shall rejoyce: ye shall  
sorrow, but your sorrow shall be turned to joy. A  
woman when she travaileth, hath sorrow, because  
her hour is come: but as soon as she is delivered  
of the child, she remembreth no more the an-  
guish, for joy that a man is born into the world.  
So ye now therefore have sorrow: but I  
see you again, and your heart shall rejoyce,  
your joy shall no man take from you.

### ¶ The fourth Sunday after Easter.

*The collect.*

Almighty God, which dost make the minds of  
all faithful men to be of one wil, grant unto  
thy people, that they may love & thing which thou  
commandest, & desire that which thou dost pro-  
mise, that among the sundry & manifold changes  
of

**The iii. Sunday after Easter.**

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my Father knoweth me, even so know I also  
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thy people, that they may love & thing which thou  
commandest, & desire that which thou dost pro-  
mise, that among the sundry & manifold changes  
of

The fourth Sunday after Easter.

of the world; our hearts may surely there be  
et, whereas true joyes are to be found, in  
Jesus Christ our Lord. Amen.

*The Epistle. Iam. 1. 17.*

**E**very good gift, and every perfect gift is  
above, and cometh down from the Father  
lights, with whom is no variableness, neither  
dow of change. Of his own wil begate he us  
the word of truth, that we should be the  
fruits of his creatures. Wherefore, dear brethren  
let every man be swift to hear, slow to  
slow to wrath: for the wrath of man worketh  
not that which is righteous before God. Where-  
fore lay apart all filthiness, and superfluity of  
liciousness, and receive with meekness the word  
that is grafted in you, which is able to save  
souls.

*The Gospel. Iohn. 16. 5.*

**J**esus said unto his disciples, Now go I  
to him that sent me, and none of you asketh  
whither I go: but because I have said such things  
unto you, your hearts are full of sorrow. Nevertheless, I tell you the truth, It is expedient  
unto you that I go away: for if I go not away,  
the Comforter will not come unto you. But if I  
part, I will send him unto you. And when he  
come, he will rebuke the world of sin, and  
righteousness, and of judgement. Of sin, because  
they believed not on me: Of righteousness, be-  
cause I go to my Father, and ye shall see me  
more: of judgement, because the prince of this  
world is judged already. I have yet many things  
to say unto you, but ye cannot bear them now.  
Howbeit when he is come (which is the Spirit of truth)  
he will lead you into all truth: he shall not speak  
of himself, but whatsoever he shall hear, that shall he  
speak, and he will shew things to come. He shall  
glorify me: for he shall receive of mine, and shall  
shew unto you things that the Father hath, are  
mine: that I said unto you, that he shall take of  
mine, and shall shew unto you.

*The fifth Sunday after Easter.*

*The Collect.*

**L**ord, from whom all good things do  
grant us thy humble servants, that by thy

The fift Sunday after Easter.

ration we may think those things that be  
and by thy mercifull guiding may perform  
me; through our Lord Jesus Christ. Amen.

The Epistle. 1. Cor. 1. 22.

that ye be doers of the word and not hear-  
only deceiving your own selves. For if any  
hear the word, and declare not the same by  
works, he is like unto a man beholding his  
face in a glasse: for as soon as he hath  
seen on himself, he goeth his way, and forget-  
th immediately what his fashion was. But who so  
is in the perfect law of liberty, and conti-  
neth therein, (if he be not a forgetful hearer, but  
doer of the work) the same shall be happy in his  
self. If any man among you seem to be devout,  
restraineth not his tongue, but deceiveth his  
heart, this mans devotion is in vain. Pure de-  
votion, and undefiled before God the Father, is  
to visit the fatherlesse and widows in their  
affliction, and to keep himself unspotted of the  
world.

The Gospele. John. 16. 23.

Verily, verily I say unto you, Whatsoever ye  
ask the Father in my Name, he will give it  
unto you. Hitherto ye have asked nothing in my name  
and ye shall receive, that your joy may be  
full. These things have I spoken to you by pro-  
verbs. The time will come, when I shall no more  
speak unto you by proverbs, but I shall shew you  
plainly from my Father. At that day shall ye ask  
in my Name: And I say unto you that I will  
answer unto my Father for you: for the Father  
loves me, because ye have loved me,  
and have believed that I came out from God. I  
am come out from the Father, & came into this world.  
Now I leave the world, and go to the Father.  
His disciples said unto him, Lo, now thou talkest  
plainly, and speakest no proverb. Now we are  
that thou knowest all things, and needest not  
that any man should ask thee any question,  
before we believe that thou camest from God.  
He answered them, Now ye do believe: be-  
cause the hour draweth nigh, and is already  
come, that ye shall be scattered every man to his  
owne, and shall leave me alone. And yet am not  
alone, for the Father is with me. These words  
have



Ascension day.

have I spoken unto you, that in me ye might  
peace, for in the world shall ye have tribulation.  
But be of good cheer, I have overcome the world.

¶ Ascension day.

*The Collect.*

**G**RANT we beseech thee Almighty God,  
like as we do believe thine only be-  
son our Lord to have ascended into the hea-  
ven, so we may also in heart and mind thinke  
to ascend, and with him continually dwell: who  
and reigneth with thee and the holy Ghost  
God, world without end.

*The Epistle Acts. I. 1.*

**I**N the former treatise (dear Theophilus) we  
spoke of all that Jesus began to do and  
teach, until the day in which he was taken up, after  
which he through the holy Ghost had given com-  
mandments unto the Apostles whom he had chosen,  
whom also he shewed himself alive after his re-  
surrection, (and that by many tokens) appearing  
unto them fourty daies, and speaking of the king-  
dom of God, and gathered them together, and  
commanded them that they should not depart  
from Hierusalem, but to wait for the promise of the  
Father, whereof (saith he) ye have heard of me.  
John truly baptized with water, but ye shall be  
baptized with the holy Ghost, after these few  
daies. When they therefore were come together,  
and had desired of him, saying, Lord, wilt thou at this  
time restore again the kingdom to Israel? And he  
said unto them, It is not for you to know the  
times or the seasons, which the Father hath put  
in his own power: But ye shall receive power, after  
that the holy Ghost is come upon you: and ye shall be  
witnesses unto me, not only in Hierusalem, but  
in all Iury, & in Samaria, and even unto the  
uttermost part of the world. And when he had spoken these things,  
they beheld, he was taken up on high, & he  
received him up out of their sight. And while  
they looked stedfastly up toward heaven as he  
departed, behold, two men stood by them in white  
clothes, which also said, Ye men of Galilee,  
stand ye gazing up into heaven? This same  
Jesus which is taken up from you into heaven,  
shall so come, even as ye have seen him go into heaven.

*Sunday after Ascension day.*

*The Gospel. Mark 16. 14.*

appeared unto the eleven as they sat at  
and cast in their teeth their unbelief and  
els of heart, because they believed not them  
had seen that he was risen again from the  
And he said unto them, Go ye into all the  
and preach the Gospel to all creatures: He  
believer, and is baptized, shall be saved: but  
believer, nor shall be damned. And these  
shall follow them that believe, In my  
shall they cast out devils, they shall speak  
new tongues, they shall drive away serpents:  
they drink any deadly thing, it shall not  
them: they shall lay their hands on the  
and they shall recover. So when the Lord  
spoken unto them, he was received into  
and is on the right hand of God. And  
went forth, and preached every where, the  
working with them, and confirming the  
with miracles following.

*The Sunday after Ascension day.*

*The collect.*

God the King of glory, which hast exalted  
thine only Son Jesus Christ with great tri-  
umph into thy kingdom of heaven: we beseech  
leave us not comfortlesse, but send us thy  
ghost to comfort us, and exalt us unto the  
place whither our Saviour Christ is gone  
who liveth and reigneth, &c.

*The Epistle. 1 Pet. 4. 7.*

The end of all things is at hand. Be ye there-  
fore sober, and watch unto prayer, but above  
all things have fervent love among your selves,  
the which shall cover the multitude of sins. Be ye  
kind one to another without grudging. As  
every man hath received the gift, even so minister  
the one to another: as good ministers of  
 manifold graces of God. If any man speak,  
let him talk as the words of God. If any man  
minister, let him do it, as of the ability which  
God ministereth to him, that God in all things  
may be glorified, through Jesus Christ, to whom  
all honour and dominion for ever and ever. Amen.

*The Gospel. Joh. 15. 26.*

For the comforter is come whom I will send  
unto you from the Father (even the Spirit of

truth, which proceedeth of the Father) he  
 fitteth of me, and ye shall bear witness  
 cause ye have been with me from the be-  
 These things have I said unto you, be-  
 should not be offended. They shall exor-  
 cate you, yea, the time shall come, that who  
 killeth you, will think that he doth God.  
 And such things will they do unto you,  
 they have not known the Father, nor  
 me: but these things have I told you, that  
 the time is come, ye may remember that  
 I told you.

¶ *Whituesday.*

*The Collee.*

**G**OD which as upon this day, hast  
 hearts of thy faithful people, by  
 to them the light of thy holy Spirit: grant  
 same Spirit to have a right judgment in  
 & evermore to rejoyce in his holy com-  
 row the merits of Christ Jesus our Saviour  
 liverth and reigneth with thee in the uni-  
 same Spirit, one God, world without end.

*The Epistle. Acts 2. 1.*

**W**HEN fifty days were come to an  
 were all with one accord together  
 place, and suddenly there came a sound  
 ven, as it had been, coming of a mighty  
 and it filled all the house where they sat.  
 there appeared unto them cloven tongues  
 they had been of fire, and it sat upon  
 them, and they were all filled with  
 Ghost, and began to speak with other  
 ven as the same Spirit gave them utterance.  
 were dwelling at Hierusalem, Jews, de-  
 out of every nation of them that are un-  
 ven. When this was noised about, the  
 came together, and were astonied, be-  
 every man heard them speak with his  
 guage. They wondred all, and marvelled  
 among themselves, Behold, a e not all the  
 speak of Galilee? And how hear we  
 his own tongue wherein we were born?  
 ans, and Medes, and Elamites, and the  
 rants of Mesopotamia, and of Jury, and of  
 decia, of Pontus, and Asia, Phrygia, & Pa-  
 of Egypt, & of the parts of Lybia, which

*Whit Sunday.*

ne, & strangers of Rome, Jews & Proselytes,  
and Arabians : we have heard them spake  
in their own tongues the great works of God.

*The Gospel. John 14. 15.*

Jesus said unto his disciples, If ye love me, keep  
my commandments, and I will pray  $\S$  Father,  
that he shall give you another comforter, that he  
shall abide with you for ever, even the Spirit of  
truth, whom the world cannot receive, because  
they see him not, neither know him :  
but ye know him, for he dwelleth with you, and  
shall be in you, I will not leave you comfortless,  
for I will come to you. Yet a little while, and  
I shall see him no more : but ye see me : for I  
shall live. That day shall ye know  
that I am in my Father, and you in me, and I in  
the Father. He that hath my commandments and keep-  
eth them, the same is he that loveth me. And he  
that loveth me, shall be loved of my Father, and  
I will love him, and will shew mine own self unto  
him. Judas saith unto him, (not Judas Iscariot)  
What is done, that thou wilt shew thy self  
unto him, & not unto the world? Jesus answered &  
said unto him, If a man love me, he will keep my  
commandments, & my Father will love him, and we will  
come unto him, and dwell with him. He that lo-  
veth me not, keepeth not my sayings. And  $\S$  word  
which ye hear, is not mine, but the Father's which  
beareth witness of me. These things have I spoken unto you, be-  
cause I am present with you, but the Comforter  $\S$   
Holy Ghost, whom my Father will send in  
my name, he shall teach you all things, and bring  
unto your remembrance, whatsoever I  
have said unto you. Peace I leave with you, my  
love I give unto you, not as  $\S$  world giveth, give  
unto you, Let not your hearts be grieved, nei-  
ther. Ye have heard how I said unto you, I  
will come again unto you. If ye loved me, ye  
would verily rejoyce, because I said, I go unto  $\S$   
Father, for the Father is greater than I. And now  
I have shewed you before it come, that when it is  
past, ye might believe. Hereafter will I  
speak many words with you for the prince of  
the world cometh, and hath nought in me : but  
that the world may know that I love  $\S$  Father. And  
the Father gave me commandments, even so do I.

*Monday in Whitsun week.*

*The Collect.*

**G**od, which as upon this day hast made  
As upon Whitsunday.

*The Epistle. Acts 13. 34.*

**T**hen Peter opened his mouth, and said  
truth I perceive that there is no  
persons with God: but in all people  
seareth him, and worketh righteouſness,  
accepted with him. Ye know the preaching  
God sent unto the children of Israel, pre-  
peace by Jesus Christ, which is Lord of  
things. Which preaching was published  
out all Iury, and began in Galilee after the  
risme which John preached, how God anointed  
Jesus of Nazareth with the holy Ghost and  
power. Which Jesus went about doing good  
healing all that were oppressed of the devil.  
God was with him. And we are witnesses  
things which he did in the land of the Jews  
at Hierusalem, whom they slew and hanged  
from a tree: Him God raised up the third day, and  
shewed him openly, not to all the people, but  
to witnesses (chosen before of God for the same  
intent) which did eat and drink with him after he  
arose from death. And he commanded us to preach  
unto the people, and to testify, that it was  
ordained of God to be the Judge of the  
dead. To him give all the Prophets witness  
through his Name, whosoever believeth in  
him shall receive remission of sins. While Peter  
spoke these words, the holy Ghost fell upon  
them which heard the preaching. And they of  
circumcision which believed, were added  
many as came with Peter, because that the  
Gentiles also was shed out the gift of the  
Ghost. For they heard them speak with power  
and magnifie God. Then answered Peter  
any man forbid water, that these should  
be baptized, which have received the holy Ghost  
well as we? And he commanded them to be  
baptized in the Name of the Lord. Then  
he left them to tarry a few days.

*The Gospel. John 3. 16.*

**S**o God loved the world, that he gave  
his begotten son: that whosoever believeth  
in him, should not perish, but have everlasting life.

**Tuesday in Whitsun week.**

God sent not his Son into the world, to condemn the world; but that the world through him might be saved. He that believeth on him, is not condemned: but he that believeth not, is condemned already, because he hath not believed in the Name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. Every one that evil doeth, hateth the light, and cometh not to the light, lest his deeds should be reproved. But he that doeth the truth, cometh to the light, that his deeds may be known, that they are wrought in God.

*Tuesday in Whitsun week.*

*The Collect.*

God which, &c. *As upon Whitsunday.*

*The Epistle. Acts 8. 14.*

Then the Apostles which were at Jerusalem, heard say that Samaria had received the word of God, they sent unto them Peter & John, which when they were come down, prayed for them, that they might receive the holy Ghost, yet he was come on none of them: but they were baptized onely in the Name of Christ. Then laid they their hands on them, and received the holy Ghost.

*The Gospel. John. 10. 1.*

Verily, verily, I say unto you, he that entereth not in by the door into the sheepfold, but climbeth up some other way, the same is a thief and a murderer. But he that entereth in by the door, is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he hath sent forth his sheep, he goeth before them, and the sheep follow him, for they know his voice. A stranger they will not follow, but will flee from him: for they know not the voice of strangers. This spake Jesus unto them, but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, I say unto you, I am the door of the sheep: all (even as many as came before me) are thieves and murderers: but the sheep

Trinity Sunday.

Did not hear them. I am the door, by me  
enter in, he shall be safe, & shall go in & out  
find pasture. A thief cometh not but for to  
kill and destroy. I am come that they might  
live, & that they might have it more abundantly.

¶ Trinity Sunday.

The Collect.

**A** Almighty & everlasting God, & hast given  
to thy servants grace by the confession  
true faith, to acknowledge & glory of the  
Trinity, and in & power of the divine Majesty  
worship & Unity: we beseech thee, that by  
the steadfastness of this faith, we may evermore  
be defended from all adversity, & live with  
thee one God, world without end. Amen.

The Epistle. Apoc. 4. 1.

**A**FTER this I looked, and behold a door  
was open in heaven, and the first voice which I  
heard, was as it were a trumpet, talking with me,  
said, Come up hither, and I will shew thee  
things which must be fulfilled hereafter. And immediately  
I was in the Spirit, and behold, a seat  
set in heaven, and one sat on the seat. And  
that seat was to look upon like unto a  
stone, and a Sardine stone. And there was  
a rainbow about the seat, in sight like unto an  
emerald. And about the seat were four and twenty  
seats, and upon the seats four and twenty  
sitting, clothed in white raiment, & had on  
their heads crowns of gold. And out of the seat  
issued lightnings, and thundrings, and voices.  
And there were seven lampes of fire burning  
before the seat, which are the seven spirits of God.  
And before the seat, there was a sea of glass  
like unto chrystall, and in the midst of the seat,  
round about the seat were four beasts, each  
with eyes before and behind. And the first beast  
was like a lion, and the second beast was like an  
ox, and the third beast had a face like a man,  
and the fourth beast was like a flying eagle.  
And the four beasts had each of them six wings  
about him, and they were full of eyes within,  
and they did not rest day nor night, saying,  
Holy, holy, holy, Lord God Almighty, which was,  
and is, and is to come. And when those beasts  
gave glory and honour, and thanks to him that  
sitteth on the seat, saying, Thou art worthy, O Lord,  
to be praised, and honoured, and glorified, ever-  
more.

Trinity Sunday.

the throne ( which liueth for ever and ever )  
and twenty Elders fell down before  
sat late on the throne, and worshipped  
liueth for ever, and cast their crowns  
the throne, saying, Thou art worthy, O  
(our God) to receive glory, and honour,  
power, for thou hast created all things, and  
y wills sake they are, and were created.

*The Gospel. John 3. 1.*

ere was a man of the Pharisees, named Ni-  
odemus a ruler of the Jews. The same came  
by night, and said unto him, Rabbi, we  
that thou art a teacher come from God :  
man could do such miracles as thou dost,  
God were with him. Jesus answered, and  
to him, Verily, verily, I say unto thee,  
a man be born from above, he cannot  
kingdom of God. Nicodemus said unto  
How can a man be born when he is old ?  
enter into his mothers womb, and be  
again? Jesus answered, Verily, verily, I  
to thee, Except a man be born of water,  
the Spirit, he cannot enter into the king-  
of God. That which is born of the flesh,  
: and that which is born of the Spirit,  
it. Marvel not thou, that I said unto thee,  
st be born from above. The wind blow-  
ere it lusteth, and thou hearest the sound  
f, but thou canst not tell whence it com-  
whither it goeth : So is every one that is  
of the Spirit. Nicodemus answered, and  
to him, How can these things be? Jesus  
ed, and said unto him, Art thou a Master  
el, and knowest not these things? Verily,  
I say unto thee, We speak that we know,  
stifie that we have seen, and ye receive not  
rness. If I have told you earthly things,  
e believed not, how shall ye believe if I tell  
heavenly things? And no man ascended  
heaven, but he that came down from hea-  
en the Son of man which is in heaven. And  
es lift up the serpent in the wilderness,  
o must the Son of man be lift up, that  
ever believeth in him, perish not, but have  
ing life.



**The first Sunday after Trinity.**

**The Collect.**

**G**od the strength of all them & trust  
mercifully accept our prayers: & because  
weakness of our mortal nature can do no-  
thing without thee, grant us the help of thy grace  
that in keeping of thy commandments, we  
please thee both in will and deed, thorough  
Christ our Lord.

**The Epistle. 1. Iohn 4. 7.**

**D**earely beloved, let us love one another  
because the love cometh of God: and every one that  
loveth, is born of God, and knoweth God. He that  
loveth not, knoweth not God, for God is love. By  
this appeareth the love of God to us, ward, because  
God sent his only begotten Son into the world,  
that we might live through him. Herein is the love  
not that we loved God, but that he loved us, and  
sent his Son to be for our agreement for our sins.  
Who loveth God, he loveth his brother which is  
lovely beloved, if God so loved us, we ought also  
to love another. No man hath seen God at any  
time. If we love one another, God dwelleth in us,  
& his love is perfect in us. Hereby know we that  
we dwell in him, & he in us, because he hath given  
of his Spirit. And we have seen, and do receive the  
testimony that the Father sent the Son to be the Saviour  
of the world. Whosoever confesseth that Jesus is the  
Son of God, in him dwelleth God, and he in God.  
And we have known and believed the love that  
God hath to us. God is love, and he that dwelleth  
in love, dwelleth in God and God in him. Herein  
is the love perfect in us, that we should not be  
condemned of the day of Judgement. For as he is, even so are we  
in this world. There is no fear in love, but perfect  
love casteth out fear, for fear hath painfulness.  
He that feareth, is not perfect in love. We love  
him, for he loved us first. If any man say I love  
God, and yet hate his brother, he is a liar. For how  
can he that loveth not his brother whom he hath  
seen, love God whom he hath not seen? And this  
commandment have we of him, that whoso loveth  
God, should love his brother also.

**The Gospel. Luke 16. 19.**

**T**here was a certain rich man which was clothed  
in purple & fine linen, and fared deliciously  
every day. And there was a certain beggar named  
Lazarus, which lay at his gate full of sores, desiring

## The second Sunday after Trinity.

refreshed with the crumbes which fell from  
mans board, & no man gave unto him. The  
came also and licked his sores. And it fortu-  
at the beggar died, and was carried by the  
into Abrahams bosom. The rich man also  
and was buried: and being in hell in tor-  
he lift up his eyes, and saw Abraham afar  
and Lazarus in his bosom, and he cryed, and  
father Abraham, have mercy on me, and send  
us, that he may dip  $\frac{1}{2}$  tip of his finger in wa-  
and cool my tongue, for I am tormented in  
same. But Abraham said, Son, remember, that  
in thy life time receivest thy pleasure, and  
Lazarus received pain, but now he  
comforted, and thou art punished. Beyond all  
between us & you there is a great space set,  
that they w<sup>d</sup> would go from hence to you can-  
neither may come from thence to us. Then  
and I pray thee therefore Father, send him to  
fathers house (for I have five brethren) for to  
them, lest they come also into this place of  
suffering. Abraham said unto him, They have Mo-  
and  $\frac{1}{2}$  Prophets, let them hear them. And he  
Nay father Abraham, but if one come unto  
from  $\frac{1}{2}$  dead they will repent. He said unto  
If they hear not Moses &  $\frac{1}{2}$  Prophets, neither  
they believe though one arise fro<sup>d</sup> death again.

¶ The second Sunday after Trinity.

The Collect.

ord make us to have perpetual fear and love  
of thy holy Name, for thou never failest to  
and govern them which thou dost bring up  
by steadfast love. Grant this, &c.

The Epistle. 1 John 3. 13.

Marvel not my brethren, though the world  
hate you. We know that we are translated  
from death unto life, because we love the bre-  
thren. He that loveth not his brother abideth  
in death. Whosoever hateth his brother is a man-  
slayer, and ye know that no manslayer hath eter-  
nal life abiding in him, Hereby perceive we love,  
because he gave his life for us, and we ought to  
lay down our lives for the brethren. But whoso hateth  
the worlds good, & seeth his brother have need,  
and shutteth up his compassion from him, how  
can he have  $\frac{1}{2}$  love of God in him? My babes, let us

The iij. Sunday after Trinity.

not love in word, neither in tongue, but  
and in verity. Hereby we know that we  
verity, and can quiet our hearts before him  
if our heart condemn us, God is greater than  
heart, and knoweth all things. Dearly beloved  
our heart condemn us not, then have we  
Godward, and whatsoever we ask, we receive  
him, because we keep his commandments, and  
those things which are pleasant in his sight  
this is his commandment, that we believe  
Name of his Son Jesus Christ, and love one  
other as he gave commandment. And he that  
eth his commandments dwelleth in him, and  
in him: and hereby we know that he abideth  
us, even by the Spirit that he hath given us.

*The Gospel. Luke 14. 16.*

**A** Certain man ordained a great Supper,  
and bad many, & sent his servants at supper  
to say to them that were bidden, Come, for  
things are now ready. And they all at once  
to make excuse. The first said unto him, I  
bought a farme, & I must needs go, & see it:  
thee have me excused. And another said, I  
bought five yoke of oxen, & I go to prove  
they: pray thee have me excused. And another said, I  
married a wife, & therefore I cannot come.  
The servant returned, & brought his master  
again thereof. Then was the good man of  
displeased, & said to his servant, Go out  
into the streets, & quarters of this city, & bid  
hither this poor and feeble, and the halt, & blind.  
And this servant said, Lord, it is done as thou  
commanded, & yet there is room. And this Lord  
unto his servant, Go out into this high waies &  
fences, & compel them to come in, that my house  
be filled: For I say unto you, that none of  
men which were bidden, shall taste of my Supper.

*The third Sunday after Trinity.*

*The Collect.*

**L**ord we beseech thee mercifully to hear  
unto whom thou hast given a hearty desire  
pray; grant that by thy mighty aide, we may  
be defended, through Jesus Christ our Lord.

*The Epistle. 1 Pet. 5. 5.*

**S**ubmit your selves every man one to another  
as to the Lord: and be lowly in heart.

The iiij. Sunday after Trinity.

and resisteth the proud, and giveth grace to  
umble. Submit your selves therefore under  
thy hand of God, that he may exalt you  
the time is come. Cast all your care upon  
he careth for you. Be sober and watch :  
ar adversary the devil, as a roaring lion,  
about, seeking whom he may devour :  
resist steadfast in the faith, knowing that  
afflictions are appointed unto your bre-  
that are in the world. But the God of all  
which hath called us unto his eternal glory  
rist Jesus, shall his own self ( after ye have  
a little affliction ) make you perfect, (et-  
ngthen, and stablish you. To him be glory  
omunion for ever and ever. Amen.

*The Gospel. Luke 15. 1.*

men resorted unto him all & Pub'licans and  
sinners for to hear him. And the Pharisees &  
s murmured, saying, He receiveth sinners, &  
with them. But he put forth this parable  
them, saying, What man among you having  
hundred sheep (if he lose one of them) doth not  
ninety and nine in the wilderness, and go-  
ter that which is lost, until he find it? and  
he hath found it, he layeth it on his shoul-  
with joy : and as soon as he cometh home, he  
together his lovers and neighbours, saying  
them, Rejoyce with me for I have found  
sheep which was lost. I say unto you, that  
like joy shall be in heaven over one sinner  
repenteth, more then over ninety and nine  
persons, which need no repentance. Either  
woman having ten groats (if she lose one)  
not light a candle, and sweep the house, and  
diligently till she find it? And when she  
found it, she calleth her lovers & her neigh-  
together, saying, Rejoyce with me, for I  
found the groat which I lost. Likewise I say  
you, shall there be joy in the presence of  
els of God, over one sinner that repenteth.

*¶ The fourth Sunday after Trinity.*

*The Collect.*

Od & protector of al that trust in thee, with-  
out whom nothing is strong, nothing is holy,  
ease & multiply upon us thy mercy, that thou  
our ruler & guide, we may so pass through  
things

The liij. Sunday after Trinity.

things temporal, that we finally lose not  $\S$  eternal. Grant this heavenly Father, for Christs sake our Lord. Amen.

*The Epistle. Rom. 8. 18.*

**I** Suppose that the afflictions of this life, are worthy of the glory which shall be shewed on us. For the fervent desire of the creature, death, looking when the sons of God shall appear, because the creature is subdued to  $\S$  against the will thereof, but for his will, hath subdued the same in hope. For the creature shall be delivered, from the bondage of corruption, into the glorious liberty of the  $\S$  of God. For we know that every creature groaneth with us also, and travelleth in pain even unto this time: not onely it, but we which have the first fruits of the Spirit, mourn our selves also, and wait for the adoption, the children of God, even the deliverance of our bodies.

*The Gospel. Luke 6. 36.*

**B**E ye merciful, as your Father also is merciful, judge not, and ye shall not be judged. Condemn not, and ye shall not be condemned. Forgive, and ye shall be forgiven. Give and it shall be given unto you, good measure and pressed down and shaken together, and running over, men give into your bosoms. For with the same measure  $\S$  ye mete withal, shall other men mete to you again. And he put forth a similitude to them. Can the blind lead  $\S$  blind? Do they both fall into  $\S$  ditch? The Disciple is not above his master. Every man shall be perfect, as his master is. Why seekest thou  $\S$  a mote in thy brothers eye, but considerest not  $\S$  beame that is in thine own eye? Either how canst thou say to thy brother, let me pull out  $\S$  mote that is in thine eye, when thou seekest not  $\S$  beame that is in thine own eye? First thou hypocrite, cast out the mote out of thine own eye, then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

*The fifth Sunday after Trinity.*

*The Collect.*

**G**RANT Lord, we beseech thee, that  $\S$  this world may be so peaceably ordered by thy governance, that thy Congregation may

## The fifth Sunday after Trinity.

serve thee in all godly quietness through  
Christ our Lord. Amen.

*The Epistle. 1 Pet. 3. 8.*

Ye all of one mind, and of one heart: love  
ye brethren, be pitiful, be courteous, (meek)  
reducing evil for evil, or rebuke, for rebuke,  
contrariwise bless, knowing that ye are there-  
called, even that ye should be heirs of the  
king. For he that doth long after life, and lo-  
to see good dayes, let him refrain his tongue  
from evil, and his lips that they speak no guile.  
him eschew evil, and do good, let him seek  
peace and ensue it. For the eyes of the Lord are  
over the righteous, and his eares are open unto  
their prayers. Again, the face of the Lord is over  
them that do evil. Moreover, who is he that will  
harm you, if ye follow that which is good? Yea  
happy are ye if any trouble happen unto you for  
unconsciousness sake. Be not ye afraid for any ter-  
ror of them, neither be ye troubled: but san-  
ctify the Lord God in your hearts.

*The Gospel. Luke 5.*

It came to pass, that (when the people pressed  
upon him to hear  $\S$  word of God) he stood by  
the lake of Genesareth, and saw two ships stand  
on the lake side, but  $\S$  fishermen were gone out  
from them, and were washing their nets. And he  
entered into one of the ships (which pertained to  
Simon) and prayed him that he would thrust out  
a little from  $\S$  land: and he sat down & taught  
the people out of the ship. When he had left  
teaching, he said unto Simon, Launch out into the  
deep, and let slip your nets to make a draught.  
And Simon answered, and said unto him, Master,  
we have laboured all night, and have taken no-  
thing: nevertheless, at thy commandment I will  
cast forth the net. And when they had so done,  
they inclosed a great multitude of fishes, but their  
net brake: and they beckned to their fellows (w  
were in  $\S$  other ship)  $\S$  they should come & help  
them, and they came & filled both ships, that they  
sank again. When Simon Peter saw this he fell  
down at Jesus knees, saying, Lord, go from me,  
for I am a sinful man. For he was astonished, and  
all that were with him, at the draught of fishes  
which they had taken, and so was also James & John  
the

The vi. Sunday after Trinity.

the sons of Zebedee, & were partners with him. And Jesus said unto Simon, Fear not henceforth & thou shalt catch men. And they brought their ships to land & forsook all & followed him.

¶ The sixth Sunday after Trinity.

The Collect.

**G**od, which hast prepared to them that love thee, such good things as pass mans understanding: pour into our hearts such love towards thee, that we loving thee in all things may obtain thy promises & exceed all that we can desire through Jesus Christ our Lord.

*The Epistle Rom. 6. 3.*

**N**ow ye note, that all we which are baptized in Jesus Christ, are baptized to die with him? We are buried then with him by Baptism for to die, that likewise as Christ was raised from death by the glory of the Father, even so we also should walk in a new life. For if we be grafted into death like unto him, even so shall we be partakers of his holy resurrection: knowing this, that our old man is crucified with him also, that the body of sin might utterly be destroyed, that henceforth we should not be servants unto sin. For he that is dead, is justified from sin. Wherefore if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from death, dieth no more, Death hath no more power over him, for as touching that he died, he died concerning sin once: & as touching that he liveth, he liveth unto God. Likewise consider ye also that ye are dead as touching sin: but are alive unto God, through Jesus Christ our Lord.

*The Gospel. Mat. 5. 20.*

**J**esus said unto his Disciples, except your righteousness exceed the righteousness of the Scribes and Pharisees, ye cannot enter into the kingdom of heaven. Ye have heard that it was said unto them of old time, Thou shalt not kill, whosoever killeth shall be in danger of Judgement. But I say unto you, that whosoever is angry with his brother (unadvisedly) shall be in danger of Judgement. And whosoever saith unto his brother, *Racha*, shall be in danger of a Council. But whosoever saith, Thou fool, shall be in danger of hell fire. Therefore, if thou offerest thy gift at the

Altar,

The vij. Sunday after Trinity.

and there remembreth that thy brother  
ought against thee, leave there thine offering  
at the Altar, and go thy way first, and be re-  
conciled to thy brother, and then come and of-  
fer thy gift. Agree with thine adversary quickly,  
lest thou be in way with him, lest at any time  
thy adversary deliver thee to a Judge, & the Judge  
deliver thee to a minister, and then thou shalt be cast in-  
to prison. Verily I say unto thee, thou shalt not come  
thence, till thou hast paid the uttermost farthing.

¶ The seventh Sunday after Trinity.

*The Collect.*

God of all power & might, thou art God & author &  
giver of all good things, graffe in our hearts  
the love of thy Name, increase in us true religion,  
fill us with all goodnes, & of thy great mercy  
help us in the same, through Jesus Christ our Lord.

*The Epistle. Rom. 6. 19.*

Speak grossly, because of the infirmity of your  
members. As ye have given your members servants  
to uncleanness, and to iniquity (from one ini-  
quity to another) even so now give over your  
members servants unto righteousness that ye  
may be sanctified. For when ye were servants of  
sin ye were void of righteousness. What fruit had  
ye then in those things, whereof ye are now a-  
shamed? for the end of those things is death. But  
now are ye delivered from sin and made the ser-  
vants of God and have your fruit to be sancti-  
fied, and the end everlasting life. For the reward  
of sin is death, but eternal life is the gift of God,  
through Jesus Christ our Lord.

*The Gospel. Mark. 8. 1.*

On those dayes when there was a very great  
company, and had nothing to eat, Jesus called  
his disciples unto him, and said unto them, I  
have compassion on the people because they have  
been now with me three dayes, and have no-  
thing to eat: And if I send them away fasting  
from their own houses, they shall faint by the way:  
for divers of them came from far. And his dis-  
ciples answered him: Where should a man have  
bread here in the wilderness to satisfie these?  
And he asked them, How many loaves have ye?  
They said seven. And he commanded the people to  
sit down on the ground: And he took the 7 loaves,  
and



The eighth Sunday after Trinity.

and when he had given thanks, he brake and  
to his disciples to set before them. And they  
set them before & people. And they had a  
small fishes: and when he had blessed, he  
manded them also to be set before them.  
they did eat, and were sufficed. And they  
up of the broken meat that was left, seven  
bushels full. And they that did eat, were  
four thousand. And he sent them away.

¶ The viii. Sunday after Trinity.

The Collect.

**G**OD, whose providence is never deceived,  
Thumbly beseech thee, that thou wilt pre-  
way from us all hurtful things, and give us  
things which be profitable for us, through  
Christ our Lord.

The Epistle. Rom. 8. 12.

**B**REthren, we are debtors not to & flesh, to  
Baster & flesh, for if ye live after & flesh ye  
die. But if ye through & spirit do mortifie & de-  
of & body, ye shall live. For as many as are led  
the spirit of God, they are & sons of God. For  
have not received & spirit of bondage to fear  
more: but ye have received & spirit of adoption  
whereby we cry Abba. Father. The same Spirit  
certifieth our spirit, that we are the sons of God.  
If we be sons, then are we also heirs, the heirs  
(I mean) of God, and heirs annexed with Christ  
if so be that we suffer with him, that we may  
so be glorified together with him.

The Gospel. Mat. 7. 15.

**B**EWARE of false Prophets, which come ro-  
in sheeps clothing, but inwardly they are  
vening wolves: ye shall know them by their fruit.  
Do men gather grapes of thorns, or figs of  
thistles? Even so every good tree bringeth forth  
good fruits: but a corrupt tree bringeth forth  
evil fruits. A good tree cannot bring forth  
fruits, neither can a bad tree bring forth  
fruits. Every tree that bringeth not forth  
fruit, is hewn down, & cast into the fire. Where-  
fore, by their fruit ye shall know them. Not  
every one that saith unto me, Lord, Lord, shall  
enter into the kingdom of heaven: but he that  
doeth the will of my Father which is in heaven, he  
shall enter into the kingdom of heaven.

*¶ The ninth Sunday after Trinity.*

*The collect.*

Grant to us Lord, we beseech thee, the spirit  
to think and do alwayes such things as be  
ful, that we which cannot be without thee,  
be able to live according to thy will, thro-  
h Jesus Christ our Lord.

*The Epistle. 1 Cor. 10. 1.*

Brethren, I would not that ye should be igno-  
rant, how that our Fathers were all under  
ed, and all passed through the Sea, and were  
aptized under Moses in the cloud, and in the  
and did all eat of one spiritual meat, and  
all drink of one spiritual drink: and they  
k of the spiritual rock that followed them,  
th rock was Christ. But in many of them had  
no delight: for they were overthrown in  
wilderness. These are examples to us, that  
should not lust after evil things, as they  
ed: and that we should not be worship-  
of images as were some of them, according  
is written: The people sate down to eat  
drink, and rose up to play. Neither let us  
erled with fornication, as some of them  
e defiled with fornication, and fell in one  
three and twenty thousand. Neither let us  
pt Christ, as some of them tempted, and  
e destroyed of Serpents: Neither murmure  
s some of them murmured, and were de-  
yed of the destroyer. All these things hap-  
ed unto them for ensamples: but are writ-  
to put us in remembrance, whom the ends  
he world are come upon. Wherefore let  
that thinketh he standeth, take heed lest he  
There hath no other temptation taken you,  
such as followeth the nature of man: But  
is faithful, which shall not suffer you to be  
pted above your strength, but shall in the  
s of temptation make a way, that ye may be  
to bear it.

*The Gospel. Luke 16. 1.*

Jesus said unto his disciples, There was a certain  
rich man which had a steward, & the same was  
used unto him that he had wasted his goods,  
and he called him, and said unto him, How is it  
bear this of thee? Give accounts of thy stew-  
ship, for I mayest be no longer steward. The  
steward

The x. Sunday after Trinity.

steward said within himself, What shall I do, my master taketh away from me & steward I cannot dig, and to beg I am ashamed, I know what to do, that when I am put out of the stewardship, they may receive me into their houses. So when he had called all his masters together, he said unto the first, How much owest thou unto my Master? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and divide it, and give fifty to the poor. And he said unto the second, How much owest thou? And he said, An hundred quarters of wheat. He said unto him, Take thy bill, and divide it, and give four score to the poor. And the Lord commended the unjust steward, because he had been wise: for the children of this world are in this generation wiser then the children of light. And he say unto you, Make you friends of the unrighteous Mammon, that when ye shall have need, they may receive you into everlasting habitations.

¶ The tenth Sunday after Trinity.

The Collect.

**L**et thy merciful eares, O Lord, be open to the prayers of thy humble servants: and that they may obtain their petitions, make them ask such things as shall please thee, through Christ our Lord.

The Epistle. 1 Cor. 12. 1.

**C**oncerning spiritual things, Brethren, I would not have you ignorant. Ye know that we were Gentiles, and went your wayes unto divers images, even as ye were led, Wherefore I desire unto you, that no Man speaking by the Spirit of God, desireth Jesus. Also no man can say that Jesus is the Lord, but by the holy Ghost. There are diversities of gifts, yet but one Spirit. And there are differences of administrations, and yet but one Lord. And there are divers manners of operations, and yet but one God, which worketh all in all. The gift of the Spirit is given to every man to edifie withal. For to one is given through the Spirit the utterance of wisdom, to another is given the utterance of knowledge by the same Spirit, to another is given faith by the same Spirit, to another the gift of healing by the same Spirit, to another power to do miracles, to another to prophesie, to another judgment to discern

The xj. Sunday after Trinity.

to another divers tongues, to another the  
retation of tongues. And these all worketh  
the same Spirit, dividing to every man a se-  
gift, even as he will.

The Gospell. Luk. 19. 41.

And when he was come near to Hierusalem,  
he beheld the city and wept on it, saying, If  
thou hadst known those things which belong un-  
to thee, even in this thy day, thou wouldest  
have peace, but now are they hid from thine eyes.  
For the dayes shall come unto thee, that thine  
enemies shall cast a banck about thee and com-  
passe thee round, and keep thee in on every side,  
and they shall take thee even with the ground, and thy  
stones which are in thee: and they shall not  
leave thee one stone upon another, because  
thou knowest not the time of thy visitation. And  
he went into the Temple, and began to cast out  
all them that sold therein: and them that bought,  
he said unto them, It is written, My house is the  
house of prayer, but ye have made it a den of  
thieves. And he taught daily in the Temple.

The xi. Sunday after Trinity.

The Collect.

God we declarest thy Almighty power, most  
chiefly in shewing mercy, & pity, give unto  
us abundantly thy grace, that we running to thy  
mercy, may be made partakers of thy heavenly  
inheritance, through Jesus Christ our Lord.

The Epistle. I Cor. 15. 1.

Brethren, as appertaining to the Gospel, which  
I preached unto you, which ye have also ac-  
cepted, and in the which ye continue, by the  
which ye are also saved: I do you to wit after  
this manner I preached unto you, if ye keep  
fast, except ye have believed in vain: For first  
of all I delivered unto you that which I re-  
ceived, how that Christ died for our sins ac-  
cording to the Scriptures: and that he was bu-  
ried, and that he rose againe the third day  
according to the Scriptures, and that he was  
seen of Cephas, then of the twelve. After that he  
was seen of more then five hundred brethren at  
once, of which many remaine unto this day,  
many are fallen asleep. After that appea-  
red he to James, then to all the Apostles. And last  
of

The xij. Sunday after Trinity.

of all he was seen of me, as of one that was  
out of due time. For I am the least of *§* Apo-  
stles, & am not worthy to be called an Apostle,  
cause I have persecuted *§* Congregation of  
But by the grace of God, I am that I am, and  
grace which is in me, was not in vain. But I have  
more abundantly then they all, yet not by the  
grace of God which is with me. Therefore whether  
were I, or they, so we preach, & so ye have heard.

The Gospel. Luke 14. 9.

Christ told this parable unto certain  
which trusted in themselves, that they were pious  
and despised other. Two men went up into  
Temple to pray, the one a Pharisee, and the  
other a publicane. The Pharisee stood and prai-  
sed thus with himself; God I thank thee, that I  
am not as other men are, extortioners, unjust,  
adulterers, or as this Publicane: I fast twice in  
the week, I give tithes of all that I possess. And the  
Publicane standing afar off, would not lift up his  
voice to heaven, but smote his brest saying, God be  
merciful to me a sinner. I tell you this man de-  
parted home to his house, justified more then the  
other. For every man which exaltherh himself  
shall be brought low, & he that humblerh himself  
shall be exalted.

The xii. Sunday after Trinity.

Almighty & everlasting God, which art al-  
ways more ready to hear, then we to pray, and  
wont to give more then either we desire or  
deserve: pour down upon us the abundance of  
thy mercie, forgiving us those things whereof  
our conscience is afraid, and giving unto us that  
our prayer dare not presume to aske, through  
Jesus Christ our Lord.

The Epistle. 2 Cor. 3. 4.

Such trust have we through Christ to God,  
that not that we are sufficient of our selves to  
do any thing as of our selves: but if we be able  
to do any thing, it shall come of God, which  
hath made us able to minister the new Testament,  
not of the letter, but of the Spirit: for the letter  
killeth, but the Spirit giveth life. If the mini-  
stration of death through the letter figured in  
stones was glorious, so that the children of  
Israel could not behold the face of Moses, for  
the glory of his countenance, (which is  
done away) why shall not the ministration of  
the Spirit be more glorious?

The xiiij. Sunday after Trinity.

be much more glorious: For if ſminiftrati-  
condemnation be glorious, much more doth  
illustration of righteousness exceed in glory.

*The Gospel. Mar. 7. 31.*

he departed from the coasts of Tyre and Si-  
don, and came unto y Sea of Galilee, thorow y  
of the coasts of the ten cities. And they  
brought unto him one that was deaf, and had an  
impediment in his speech and they prayed him  
to put his hand upon him. And when he had ca-  
ved him aside from the people, he put his fingers  
into his eares, & did spit, & touched his tongue,  
looked up to heaven, and sighed, and said un-  
der his breath: Ephraïm; that is to say, Be opened. And  
he straightway his eares were opened, and the string  
of his tongue was loosed, and he spake plain. And  
he commanded them that they should tell no  
man. But the more he forbade them, so much the  
more a great deal they published, saying. He  
hath done all things well, he hath made both the  
deaf to hear, and the dumb to speak.

*The xiii. Sunday after Trinity.*

*The collect.*

Almighty and merciful God, of whose onely  
gift it cometh, that thy faithfull people do  
thee true and laudable service: grant we be-  
come thee, that we may so run to thy heavenly  
misericordie, that we fail not finally to obtain the  
eternall life, through Jesus Christ our Lord.

*The Epistle. Gal. 3. 16.*

TO Abraham and his seed were the promises  
made. He saith not, In his seeds, as of many  
In thy seed, as of one, which is Christ. This I  
say, that the Law which began afterward beyond  
four hundred and thirty years, doth not dis-  
annul the Testament that was confirmed afore  
God unto Christward, to make the promise  
of no effect. For if the Inheritance come of  
the Law, it cometh not now of promise: But  
God gave it to Abraham by promise. Wherefore  
serveth the Law? The Law was added be-  
cause of transgression (till the seed came, to  
whom the promise was made) and it was ordain-  
ed by Angels in the hand of a Mediatour. A me-  
diatour is not a mediatour of one: but God is  
the Law then against the promise of God?

God

The xiiij. Sunday after Trinity.

God forbid. For if there had been a law, could have given life, then no doubt righteousness should have come by the Law. But the scripture concludeth all things under sin, that the promise by the faith of Jesus Christ should come vnto them that believe.

The Gospel. Luk. 10. 23.

**H**appy are the eyes which see the things which ye see: For I tell you, that many Prophets and Kings have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them. And behold, a certain Lawyer stood up, and tempted him, saying, Master, What shall I do to inherit eternal life? He said unto him, What is written in the Law? How readest thou? He answered and said, Love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thy self. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he willing to justify himself, said unto him, And who is my neighbour? Jesus answered and said, A certain man descended from Jerusalem to Jericho, and fell among thieves, who robbed him of his raiment and wounded him, and departed, leaving him half dead. And it chanced that there came down a certain Priest that way, and when he saw him, he passed by. Likewise a Levite, (when he went nigh unto that place) came and looked on him, and passed by. But a certain Samaritan as he journeyed, came unto him, and when he saw him, he had compassion on him, and went to him, and bound up his wounds, and poured in oil and wine, and set him on his own beast, and brought him to a certain Inn, and made provision for him. And on the morrow when he departed, he took out money, and gave them to the host, and said unto him, Take care of him, and whatsoever thou shalt spend more, when I come again, I will reimburse thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said unto him, He that shewed mercy on him. Then said Jesus unto him, Go and do thou likewise.

4. The xiiii. Sunday after Trinity.

The Collect.

Almighty and everlasting God, give unto us the increase of faith, hope and charity, and we may obtain that which thou dost promise, make us to love that which thou dost command, through Jesus Christ our Lord.

The Epistle. Gal. 5. 16.

Walk in the spirit, and fulfil not the lust of the flesh. For the flesh lusteth contrary to the spirit, and the spirit contrary to the flesh. These are contrary one to the other, so that ye cannot do whatsoever ye would. But and if ye be led of the spirit, then are ye not under the Law. The works of the flesh are manifest, which are these, envy, fornication, uncleanness, wantonness, boasting, hatred, drunkenness, and such like, of which I tell you before, as I have told you in the past, that they which commit such things, shall not be inheritors of the kingdom of God. But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness, temperance. Against such there is no law. They truly that are Christs, have crucified the flesh, with the affections and lusts.

The Gospel. Luk. 17. 11.

And it chanced, as Jesus went to Hierusalem, that he passed thorow Samaria and Galilee. As he entred into a certain town, there met him ten men that were lepers, which stood afar off, and put forth their voices, and said, Jesus Master, have mercy on us. When he saw them, he said unto them, Go shew your selves unto the Priests. And it came to passe, that as they went, they were cleansed. And one of them, when he saw that he was cleansed, turned back again, and with a loud voice, praised God, and fell down on his face at his feet, and gave him thanks: and the same was a Samaritan. And Jesus answered, and said, Were there not ten cleansed? But where are those nine? There are not found that returned again to give God praise, save onely this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole.



*The Collect.*

**K**eepe we beseech thee, O Lord, thy Church  
thy perpetual mercy: and because the  
of man without thee cannot but fal, keep us  
by thy help, and lead us to all things pious  
to our salvation, through Jesus Christ our Lord.

*The Epistle. Galat. 6. 11.*

**Y**e see how large a letter I have written  
to you with mine own hand. As many  
fire with outward appearance to please  
the same constrain you to be circumcised,  
lest they should suffer persecution for Jesus  
Christ. For they themselves which are cir-  
cised, keep not the Law, but desire to have you  
circumcised, that they might rejoyce in you.  
God forbid that I should rejoyce, but in  
of our Lord Jesus Christ, whereby the world  
crucified unto me, and I unto the world. For  
Christ Jesus, neither circumcision availeth  
thing at all, nor uncircumcision, but a new  
nature. And as many as walke according unto  
rule, peace be on them, and mercy, and upon  
that appertaineth to God. From henceforth  
man put me to business: for I bear in my  
marks of the Lord Jesus. Brethren, the grace  
of our Lord Jesus Christ be with your spirit.

*The Gospel. Matth. 6. 24.*

**N**O man can serve two masters: for either  
he shall hate the one, & love the other, or else  
he shall love the one, & despise the other. Ye cannot serve  
God and Mammon. Therefore I say unto you, Be  
careful for your life, what ye shall eat or drink,  
nor yet for your body, what raiment ye shall  
put on. Is not the life more worth than meat?  
the body more of value than raiment? Behold  
the fowles of the aire, for they sow not, neither  
they reap, nor carry into the barnes, and yet  
the heavenly Father feedeth them. Are ye not  
better than they? Which of you (by taking care  
and thought) can add one cubit to his stature?  
why care ye for raiment? Consider the lilies  
of the field how they grow, they labour not,  
neither they spin, and yet I say unto you, that even  
Solomon in all his royalty was not clothed like  
one of these. Wherefore if God so cloth the grass  
of the field (which though it stand to day, is to

The xvi. Sunday after Easter.

cast into the furnace shall be not much more  
same for you, O ye of little faith. Therefore  
thought, saying, What shall we eat, or what  
drink, or wherewith shall we be clothed?  
all these things do the Gentiles seek. For  
heavenly Father knoweth that ye have need  
these things. But rather seek ye first the  
kingdom of God, and the righteousness there-  
of, all these things shall be ministered unto  
you. Ye are not then for the morrow, for to mor-  
row shall care for it self. Sufficient unto the  
day is the travail thereof.

The xvi. Sunday after Trinitie.

The Collect.

God, we beseech thee, let thy continual pro-  
tection and defend thy Congregation and be-  
cause it cannot continue in safety without thy  
help, preserve it evermore by thy help and  
mercy, through Jesus Christ our Lord.

The Epistle. 1. Cor. 13.

For ye faint not because of my tribula-  
tion, for I suffer for your sake, & is your praise-  
cause I bow my knees unto the Father of  
our Lord Jesus Christ, which is Father of all, that  
the Father in heaven & earth, that he would  
show you according to his riches of his glory, that  
ye be strengthened with might by his Spirit  
inner man, that Christ may dwell in your  
hearts by faith, that ye being rooted & grounded  
in love, might be able to comprehend with all  
wisdom what is the breadth, length, depth, and height,  
and know the excellent love of the knowledge  
of Christ, that ye might be filled with all fulness,  
of the love of God. Unto him that is able to do  
above all that we ask or  
according to the power that worketh in us,  
in the Congregation of Christ Jesus, thro-  
ugh all generations from time to time. Amen.

The Gospel. Luke 7. 11.

And it fortuned, that Jesus went into a city called  
Nain, and many of his disciples went with  
him, and much people. When he came nigh to the  
city, behold, there was a dead man carried  
in a bier, which was the only son of his mother, and  
a widow, and much people of the city was  
there. And when Jesus saw her, he had com-  
passion

The xvij. Sunday after Trinity.

passion on her, and said unto her, Weep not: for he is not here. And he came nigh, and touched y<sup>e</sup> coffin. And she said, He is not here, but he is laid here. And he said, Young man, arise. And he that was dead, sat up, and began to speak: and he delivered her up to her mother. And there came a fear on them, and they gave the glory unto God, saying, A Prophet is risen up among us, and God hath visited his people. And this rumour of his death went forth thorowout all Iury, and thorowout all regions which lie round about.

¶ The seven teenth sunday after Trinitie

The Collect.

**L**ord, we pray thee, that thy grace may  
prevent and follow us, & make us com-  
to be given to all good works, through  
our Lord.

Let us read **The Epistle. Ephes. 4.**

**I** (Which am a prisoner of the Lord) exhort  
that ye walk worthy of the vocation wherewith  
ye are called, with all lowliness & meekness,  
humbleness of mind, forbearing one another  
in love, & be diligent to keep the unity  
of the Spirit through the bond of peace, being  
one & one Spirit, even as ye are called in one  
Lord, in your calling. Let there be but one Lord,  
one baptism, one God and Father of all,  
who is above all, and through all, and in you.

The Goffe: Luk. 14. 1.

[illegible]

The xxij. Sunday after Trinity.

then thou be bidden of him, & he that bade  
& thee come and say to thee, Give this man  
& thou begin with shame to take the low-  
room. But rather when thou art bidden, go &  
in the lowest room, that when he ſhould bade thee  
up, he may say unto thee, Friend, sit up high-  
er: then shalt thou have worship in the presence  
of them that sit at meat with thee: for whosoever  
exalteth himself, shall be brought low, and he  
that humbleth himself, shall be exalted.

The xxij. Sunday after Trinity.

The Collect.

Ord; we beseech thee, grant thy people grace  
to avoid the infections of the devil, and  
pure heart and mind to follow thee the  
God, through Jesus Christ our Lord.

The Epistle. 1 Cor. 1. 4.

Thank my God alwaies on your behalf, for  
the grace of God which is given you by Jesus  
Christ, that in all things ye are made rich by him  
in utterance, and in all knowledge, by the  
things the testimony of Jesus Christ was  
formed in you, so that ye are behind in no  
waiting for the appearing of our Lord Jesus  
Christ, which shall also strengthen you to the  
end, that ye may be blameless in the day of the  
coming of our Lord Jesus Christ.

The Gospel. Math. 22. 34.

When ſome Pharisees had heard that Jesus had put  
the Sadducees to silence, they came together  
one of them (which was a doctor of the law)  
asked him a question, tempting him, saying,  
Which is the greatest commandment in  
the law? Jesus said unto him, Thou shalt love  
thy Lord thy God with all thy heart, and with  
thy soul, and with all thy mind. This is the first  
and greatest Commandment. And the second is  
like unto it. Thou shalt love thy neighbor as thy  
self. In these two Commandments hang all the  
law and the Prophets. While the Pharisees were  
gathered together, Jesus asked them saying, What  
say ye of Christ? Whose son is he? They said  
unto him, The son of David. He said unto them,  
How doth David in spirit call him Lord?  
The Lord said unto my Lord, Sit thou on  
my right hand, til I make thine enemies thy foot  
stool?

The xix. Sunday after Trinity.

How? If David then call him Lord, how  
then his Son? And no man was able to  
say any thing, neither durst any man from  
that forth ask him any more questions.

¶ The xix. Sunday after Trinity.

The Collect.

**O** God, forasmuch as without thee we  
are unable to please thee, grant that the  
work of thy mercy, may in all things direct  
us in our hearts, through Jesus Christ our Lord.

The Epistle. Ephes. 4. 17.

**T**his I say, and testifie through the Lord  
that ye henceforth walk not as other Gentiles  
walk, in the vanity of their mind, while they  
are blinded in their understanding, being far from  
the godly life, by the means of the ignorance  
which is in them, and because of the blindness of  
their hearts, which being past repentance, have  
given themselves over unto wantonness, to every  
manner of uncleanness, even with greediness.  
We have not so learned Christ: If so be ye  
have heard him, and have been taught in  
the truth which is in Jesus (as concerning the  
covenant in times past) to lay from you the  
things which are corrupt, according to the deceitful  
craftings, to be renewed also in the spirit of your  
mind, and to put on that new man, which after  
truth is shapen in righteousness, and true holiness,  
before put away lying, and speak every man  
truth unto his neighbor, forasmuch as we are  
members one of another. Be angry, but sin not: let  
not the sun go down upon your wrath, neither give  
place to the backbiter. Let him that stole, steal  
no more; but let him rather labour with the Lord,  
that he may bring forth the thing which is good,  
that he may give him that needeth. Let no filthy  
communication proceed out of your mouth, but  
that which is good to edification, as oft as need  
shall require, that ye may minister grace unto the  
hearers, as the holy Spirit of God, by whom  
ye are sealed unto the day of redemption. Let  
all bitterness and fierceness, and wrath, and  
curst speaking be put away from you, with  
all maliciousness. Be courteous one to another,  
merciful, forgiving one another, even as the Lord  
for Christs sake hath forgiven you:

The xx. Sunday after Trinity.

The Gospel. Matth. 9. 1.

He entered into a ship, and passed over, and  
came into his own city, & behold, they brought  
in a man sick of the palsey lying in a bed.  
When Jesus saw the faith of them, he said  
unto the sick of the palsey, Son, be of good cheer,  
thy sins be forgiven thee. And behold, certain of  
the scribes said within themselves, This man blas-  
phemes. And when Jesus saw their thoughts, he  
said, Wherefore think ye evil in your hearts,  
for whether is it easier to say, Thy sins be forgiven  
thee, or to say, Arise and walk. But that ye may  
know that the Son of man hath power to forgive  
sins on earth: then saith he to the sick of the pal-  
sey, Arise, take up thy bed, & go into thine house.  
And he arose and departed to his house. But  
the people that saw it, marvelled, and glorified  
God, which had given such power unto men.

The xx. Sunday after Trinity,

The Collect.

O mighty and merciful God, of thy bountiful  
goodnes, keep us from all things that may hurt  
us, that we being ready both in body & soul, may  
free hearts accomplish those things that thou  
hast devised to do, through Jesus Christ our Lord.

The Epistle. Ephes. 5. 15.

Take heed therefore how ye walk, circum-  
spectly, not as unwise, but as wise men, re-  
serving the time because the daies are evil.  
Wherefore be ye not unwise, but understand what  
the will of the Lord is, and be not drunken with  
wine wherein is excess, but be ye filled with the  
spirit, speaking unto your selves in Psalms, and  
songs, and spiritual songs, singing and making  
melody to the Lord in your hearts, giving thanks  
at all times for all things unto God the Father, in the  
name of our Lord Jesus Christ, submitting your  
selves one to another in the fear of God.

The Gospel. Matth 22. 1.

Jesus said, The kingdom of heaven is like unto  
a king, which made a marriage for  
himself, & sent forth his servants to call them that  
were bidden to the wedding, & they would not  
come. Again he sent forth other servants, saying,  
Ye also are bidden, Behold, I have prepared  
my dinner, mine oxen & my furlings are killed,

The xxx. Sunday after Trinity.

And all things are ready, come unto the marriage. But they made light of it, and went their way: one to his farm place, another to his merchandise, & the remnant took his servants, & invited them shamefully, and slew them. But when the King heard thereof, he was wroth, and sent his men of war, and destroyed those murderers, & burnt up their city. Then said he to his servants, The marriage indeed is prepared, but they which were bidden were not worthy: go ye therefore out into the hie waies, & as many as ye find, bring them to the marriage. And the servants went forth into the hie waies, & gathered together as many as they could find, both good and bad. & the wedding was furnished w<sup>th</sup> guests. Then the King came in to see the guests: and when he saw there a man which had not on a wedding garment, he said unto him: Friend, how camest thou in hither, not having a wedding garment? he was even speechlesse. Then said the King to the Ministers: Take and bind him hand & foot, and cast him into utter darknesse, there shall he weeping and gnashing of teeth. For many be called, but few are chosen.

The xxxi. Sunday after Trinity.

The Collect.

**G**RANT we beseech thee, merciful Lord, to thy faithful people pardon & peace, & that they may be cleansed from all their sins & serve thee with a quiet mind through Jesus Christ our Lord.

The Epistle. Ephes. 6. 10.

**M**Y brethren, be strong through the Lord, & through the power of his might. Put on all the armour of God that ye may stand against all the assaults of the devil. For we wrestle not against flesh and bloud, but against rule: against power: against worldly rulers: even governors of the darknesse of this world: against spirits of craftinesse in heavenly things. Wherefore I pray unto you the whole armor of God: that ye may be able to resist in the evil day: and stand fast in all things. Stand therefore: and girt your loynes with the truth: having on the breastplate of righteousness and having shoes on your feet, that ye may be prepared for the Gospel of peace. Above all take the shield of

The xxij. Sunday after Trinity.

With ye may quench all the fiery darts of  
wicked and take the helmet of salvation and  
word of the spirit which is the word of God.  
pray alwaies with all manner of prayer  
supplication in the spirit, and watch there-  
with all instance and supplication for all  
us, and for me that utterance may be given  
me, that I may open my mouth freely to  
the secrets of the Gospel, (whereof I am a  
prisoner in bonds) that therein I may speak  
as I ought to speak.

The Gospel. Jo. 4. 46.

Here was a certain ruler whose son was sick  
at Capernaum. As soon as the same heard that  
Jesus was come out of Jury into Galilee he went un-  
to him, and besought him, that he would come down  
to heal his son, for he was even at the point of  
death. Then said Jesus unto him, Except ye see  
signs & wonders, ye will not believe: the ruler said  
unto him, Sir, come down, or ever my son die.  
Jesus saith unto him, Go thy way, thy son liveth.  
The man believed the word that Jesus had spoken  
unto him, & he went his way. And as he was going  
down, his servants met him, and told him, saying,  
Thy son liveth. Then enquired he of them, & hour  
when he began to amend. And they said unto him,  
Yesterday at the seventh hour the fever left him.  
The father knew that it was the same hour in  
which Jesus said unto him, Thy son liveth.  
So he believed and all his household. This is a  
second miracle that Jesus did, when he  
came out of Jury into Galilee.

The xxij. Sunday after Trinity.

The Collect.

Ord we beseech thee, to keep thy household &  
Church in continual godliness, that thine  
protection, it may be free from all adversities,  
devoutly given to serve thee in good works,  
to the glory of thy Name, through Jesus Christ  
our Lord.

The Epistle. Phil. 1. 2.

Thank my God with all remembrance of you al-  
waies in all my prayers for you, & pray with glad-  
ness, because ye are come into fellowship of the  
Gospel from the first day until now: and am surely  
glorified of this, that he which hath begun a good



The xxii. Sunday after Trinitie

work in you, that perform it until the day  
of Christ as it becometh me, that I should  
of you all, because I have you in my heart  
as much as ye are all companions of grace  
me, even in my bonds, and in the defending  
establishing of the gospel. For God is my  
how greatly I long after you all, from the  
heart root in Jesus Christ. And this I pray  
your love may increase yet more and  
knowledge and in all understanding, that ye  
accept the things that are most excellent, that ye  
be pure, and such as offend no man, until the  
of Christ, being filled with the fruit of righte-  
ness, which cometh by Jesus Christ, unto the  
and praise of God.

The Gospel. Mat. 18. 21.

**P**eter said unto Jesus, Lord, how oft shall I  
give my brother, if he sin against me, till  
times? Jesus saith unto him, I say not unto  
until seven times: but seventy times seven.  
Therefore is the kingdom of heaven likened  
to a certain man which was a King, which  
take account of his servants. And when he had  
gun to reckon, one was brought unto him  
ought him ten thousand talents: but forasmuch  
he was not able to pay, his lord commanded  
to be sold, and his wife and children, and all  
he had, and payment to be made. The servant  
down, and besought him, saying, Sir, have  
with me, and I will pay thee all. Then had the  
pity on that servant, and loosed him, and for-  
gave him the debt. So the servant went out, and  
one of his fellows which ought him an hundred  
pence: and he laid hands on him, and took him  
the throat, saying, Pay that thou owest. And  
the fellow fell down, and besought him, saying,  
Have patience with me, and I will pay thee all. And  
he would not, but went and cast him into prison,  
because he should pay the debt. So when his fellows  
what was done, they were very sorry, and  
and told unto their lord all that had happened.  
Then his lord called him, and said unto him,  
thou ungracious servant, I forgave thee all  
debt when thou desiredst me: shouldst  
thou also have had compassion on thy fellow  
as I had pity on thee? And his lord

The xxiii. Sunday after Trinity.

and delivered him to the gaolers, till he  
pay all that was due unto him. So likewise  
thy heavenly Father do also unto you, if ye  
your hearts forgive not every one his bro-  
ther their trespasses.

The xxiii. Sunday after Trinity.

The collect.

God our refuge and strength, which art the  
Author of all godliness, be ready to hear the  
prayers of thy Church, and grant that  
things which we ask faithfully, we may ob-  
tain effectually, through Jesus Christ our Lord.

The Epistle. Phil. 3. 17.

Brethren, be followers together of me, & look  
on them which walk, even so as ye have us  
for an example. For many walk (of whom I have  
told you often, and now tell you weeping) that  
are the enemies of the Crosse of Christ,  
whose end is damnation, whose belly is their  
glory, and glory to their shame, which are worldly  
minded. But our conversation is in heaven, from  
whence we look for the Saviour, even the Lord  
Jesus Christ, which shall change our vile body,  
that he may make it like unto his glorious body,  
according to the working whereby he is able also  
to subdue all things unto himself.

The Gospel. Math. 22. 15.

Then the Pharisees went out, and took counsel  
how they might tangle him in his words.  
They sent out unto him their disciples with  
their servants, saying, Master, we know that  
thou art true, and teachest the way of God truly,  
for care'st thou for any man, for thou regard-  
est not the outward appearance of men. Tell us  
fore, how thinkest thou? Is it lawful that  
we be given to Cesar, or not? But Jesus per-  
ceiving their wickedness, said, Why tempt ye me  
ye hypocrites? shew me the tribute money. And  
they took him a penny, and he said unto them,  
Whose is this image and superscription? They  
said unto him, Cessars. Then said he unto them,  
Therefore give unto Cesar, the things which are  
Cessars, and unto God those things which are  
Gods. When they heard these words, they marvel-  
led, and left him, and went their way.

¶ The xxxiii. Sunday after Trinity,

*The Collect.*

**L**ord, we beseech thee assoile thy people from their offences, that thorow thy bountifull goodnesse, we may be delivered from the bondage of all those sins, which by our frailty we have committed. Grant this, &c.

*The Epistle. c. l. ff. 1.3.*

**W**E give thanks to God the father of our Lord Jesus Christ, alwaies, for you in our prayers. For we have heard of your faith in Christ Jesus, and of the love which you bear to all Saints, for the hopes sake which is laid up in store for you in heaven: Of which hope you heard before the true word of the Gospel, which is come unto you, even as it is into all the world, and is fruitful, as it is also among you from the day in which you heard of it, and had experience in the grace of God, thorow the truth, as ye knew of Epaphra our dear fellow servant, which for you a faithful Minister of Christ, which declared unto us your love, which ye have in the Spirit. For this cause we also, even since the we heard of it, have not ceased to pray for you, and to desire that ye might be fulfilled with the knowledge of his will, in all wisdom and spiritual understanding, that ye might walk worthy of the Lord, that in all things ye may please him, being fruitful in all good works, and increasing the knowledge of God, strengthened with all power through his glorious power, unto all patience and long-suffering, with joyfulness: giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the Saints in light.

*The Gospel. Mat. 9. 18.*

**W**HILE Jesus spake unto the people, behold there came a certain ruler, and worshipped him, saying, My daughter is even deceased, but come and lay thine hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. And behold a man which was diseased with an issue of blood twelve years, came behind him, and touched hem of his vesture. For she said within herself, If I may touch but even his vesture onely, I shall be safe. But Jesus turned him about, and

The xxv. Sunday after Trinity.

When he said, Daughter, be of good comfort, for I have made thee safe. And at that same time. And when Jesus came into the rulers house, & saw the minstrels & the people making a noise, he said unto them, Get you hence, for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people put forth, he went in, & took her by the hand, & said, Damozel, arise. And the Damozel arose. And the noise was abroad in all that land.

The xxv. Sunday after Trinity.

The Collect.

Upraise us, we beseech thee, O Lord, the wils of thy faithful people, that they plentifully bringing forth the fruit of good works, may of thee be mercifully rewarded, through Jesus Christ our Lord. Amen.

The Epistle. 7 v. 23. 9.

Behold, the time cometh, saith the Lord, that I will raise up the righteous Branch of David, which King shall bear rule, and he shall prosper with wisdom, and shall set up equity and righteousness again in earth. In his time shall the Gentiles be saved, and Israel shall dwell without fear. And this is the Name that they shall call him, The Lord our righteousness. And therefore, Behold, the time cometh, saith the Lord, that it shall be no more said, The Lord liveth, which brought the children of Israel out of the land of Egypt: but the Lord liveth which brought forth and led the seed of the house of Israel out of the land of the Chaldees, and from all countreys where I have scattered them, and they shall dwell in their own land again.

The Gospel. John 6. 5.

When Jesus lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? This he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred pennyworth of bread are not sufficient for them, that every man may have a little. One of his disciples (Andrew Simon Peters brother) said unto him, There is a lad here, which hath five barley loaves and two fishes, what are they among so many? And Jesus said,

On S. Andrews day.

**And** Make the people sit down. There was grass in the place. So the men sat down in number about five thousand. And Jesus took bread and when he had given thanks, he gave to his disciples, and the disciples to them that were down, and likewise of the fishes as much as they would. When they had eaten enough, he said to his disciples, Gather up the broken bread which remaineth that nothing be lost. And they gathered it together, and filled twelve baskets with the broken meat of the five barley loaves which broken meat remained unto them that had eaten. Then those men (when they had seen the miracle that Jesus did) said, This is without doubt the same Prophet that should come into the world.

*If there be any more Sundays before Advent Sunday, to supply the same, shall be taken Service of some of those Sundays that were omitted between the Epiphany, & Septuagesima.*

On S. Andrews day.

*The collect.*

**A** Almighty God, which didst give such grace unto thy holy Apostle S. Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay: Grant unto us all that we being called by thy word, may forthwith give over our selves obediently to fulfil thy holy Commandments through the same Jesus Christ our Lord.

*The Epistle. Rom. 10. 9.*

**I**F thou acknowledge with thy mouth that Jesus is the Lord, and believe in thine heart, that God raised him up from death, thou shalt be saved. For to believe with the heart justifieth, and to knowledge with the mouth, maketh a man safe. For the Scripture saith, Whosoever believeth on him, shall not be confounded. There is no difference between the Jew and the Gentile, for one is Lord of all, which is rich unto all that call upon him. For whosoever doth call on the name of the Lord, shall be saved. How then shall they call upon him whom they have not believed? How shall they believe on him whom they have not heard? How shall they hear without a preacher? And how shall they preach without

**On S. Thomas day.**

As it is written, How beauriful are the  
of them which bring tidings of peace, and  
tidings of good things? But they have not  
obeyed to the Gospel. For Esay saith, Lord,  
hath believed our sayings? So then faith  
cometh by hearing, and hearing cometh by the  
word of God. But I ask, Have they not heard? No  
for their sound went out into all lands and  
their words into the ends of the world. But Ide-  
d, whether Israel did know, or no? First Mo-  
saith, I wil provoke you to envy by them  
are no people, by a foolish nation I will  
try you. Esay after that is bold, and saith, I  
found of them that sought me not. I am man-  
ifested to them that asked not after me. But a-  
gainst Israel he saith, All day long have I stretch-  
ed out my hands unto a people that beleeve  
th, but speaketh against me.

*The Gospel. Mat. 4. 18.*

As Jesus walked by the sea of Galilee, he saw  
two brethren, Simon which is called Peter,  
Andrew his brother casting a net into the  
(for they were fishers) & he saith unto them,  
Follow me, and I will make you to becom fish-  
ers of men. And they straightway left their nets  
and followed him. And when he was gone forth  
thence, he saw other two brethren, James  
son of Zebedee, and John his brother, in the  
ship with Zebedee their father, mending their  
net, and he called them: and they immediatly  
left the ship and their father and followed him.

**¶ On S. Thomas day.**

*The collect.*

Almighty and everlasting God, which for the  
more confirmation of the faith, diddest sus-  
tain thy holy Apostle Thomas to be doubtful in  
thy Sons resurrection: grant us so perfectly, and  
without all doubt to believe in thy Son Jesus  
Christ, that our faith in thy sight never be repro-  
ved: Hear us, O Lord, through the same Jesus  
Christ, to whom with thee, &c.

*The Epistle. Ephe. 2. 19.*

Now are ye not strangers, nor forreiners, but  
citizens with Saints, & of the household of  
God, & are built upon the foundation of the Apo-  
stles

## The conversion of Paul.

Stiles and Prophets, Jesus Christ himself being  
head corner stone, in whom ~~the~~ building is  
coupled together, it groweth to an holy temple  
the Lord, in whom also ye are built together,  
be an habitation of God through the holy

*The Gospel. John 2. 24.*

**T**Homas one of the twelve, which is called  
dymis, was not with them when Jesus came  
the other disciples therefore said unto him,  
Have seen the Lord. But he said unto them,  
except I see in his hands the print of the nails,  
put my finger into the print of the nails,  
thrust my hand into his side, I will not believe.  
And after eight daies again his disciples were  
within, and Thomas with them. Then came Jesus  
when the doors were shut, & stood in the midst  
and said, Peace be unto you. And after that he  
said unto Thomas, Bring thy finger hither, and see  
my hands, and reach hither thy hand, and thrust it  
into my side, & be not faithless but believing.  
Thomas answered, and said unto him, My Lord &  
God. Jesus said unto him, Thomas, because thou  
hast seen me, thou hast believed, blessed are they  
that have not seen, & yet have believed. And  
many other signs truly did Jesus in the presence of  
his disciples, which are not written in this book.  
These are written, that ye might believe that  
Jesus Christ is the Son of God, and that (in believ-  
ing) ye might have life through his Name.

*The Conversion of S. Paul.*

*The collect.*

**G**od which hast taught all the world, through  
the preaching of thy blessed Apostle S. Paul,  
grant we beseech thee, that we which have  
wonderful conversion in remembrance, may  
follow and fulfill thy holy doctrine that  
taught, through Jesus Christ our Lord.

*The Epistle. Acts 9. 1.*

**A**ND Saul yet breathing out threatenings  
and slaughter against the disciples of  
the Lord, went unto the high Priests, and desired  
of him letters to carry to Damascus to the  
synagogues, that if he found any of this way (whether  
they men or women) he might bring them bound  
to Jerusalem. And when he journeyed, it fortuned  
that as he was come nigh to Damascus, sudden

## The conversion of Paul.

shined round about him a light from heaven, and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, What art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. It is not for thee to kick against the prick. And he trembling & astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, & go into the city, and it shall be told thee what thou must do. The men which journeyed with him, stood amazed, hearing a voice, but seeing no man. And Saul arose from the earth, and he opened his eyes he saw no man. But they led him by the hand and brought him into Damascus. And he was three dayes without sight, neither did eat nor drink. And there was a certain Disciple at Damascus, named Ananias, to whom the Lord said in a vision, Ananias. He said, Behold, I am here, Lord. And the Lord said unto him. Arise, and go into the street that is called straight, and seek in the house of one called Saul of Tharsus. For he hath prayed, & hath seen in a vision a man named Ananias coming in unto him, and putting his hands on him that he might receive his sight. To whom Ananias answered, Lord, I have heard by the report of this man, how much evil he hath done to the saints at Hierusalem, and here he hath authority of the high Priests, to bind all that call on thy Name. The Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my Name before the Gentiles, and Kings, and the children of Israel: For I will shew him how great things he must suffer for my Names sake. And Ananias went his way, and entered into his house, and put his hands on him, and said, Brother Saul, the Lord that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the holy Ghost. And immediately there fell from his eyes as it had been scales, and he received sight, and arose, and was baptized, and received meat and was comforted. Then was Saul certain dayes with the disciples which were at Damascus: and straightway he preached Christ in the Synagogues, how that he was the Son of God.

But



### The purification of Mary.

But all that heard him, were amazed, and said, not this be that spoiled them that called on his Name in Hierusalem, and came hither for contention, that he might bring them bound unto the high Priests? But Saul increased the more strength, and confounded the Jews that dwelt at Damasco, affirming that this was very Christ.

*The Gospel. Mat. 12. 19. 27.*

**P**eter answered and said unto Jesus, Behold we have forsaken all and followed thee, what have we therefore? Jesus said unto them, verily I say unto you, That when the Son of man shall sit on the seat of his Majesty, ye that have followed me in the regeneration, shall sit also upon twelve seats, and judge the twelve tribes of Israel. And every one that forsaketh house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, shall receive an hundred fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first.

¶ *The purification of Mary the Virgin.  
The Collect.*

**A**lmighy and everlasting God, we humbly beseech thy Majesty, that as thy only begotten Son was this day presented in the Temple in substance of our flesh: so grant that we may be presented unto thee with pure and clean minds by Jesus Christ our Lord.

*The Epistle.*

¶ *The same that is appointed for the Sunday.  
The Gospel. Luke 2. 22.*

**W**hen the time of her purification (after the Law of Moses) was come, they brought her to Jerusalem, to present him to the Lord (as is written in the Law of the Lord. Every man that first openeth the matrix, shall be called to the Lord) and to offer (as it is said in the Law of the Lord) a pair of turtle doves, or two pigeons. And behold, there was a man in Hierusalem, whose name was Simeon, and the same was just and godly, and looked for the consolation of Israel, and the holy Ghost was in him. And when he had received of the holy Ghost, he should not see death, except he first saw the Lord.

On S. Matthias day.

Christ. And he came by inspiration into the

¶ On S. Matthias day.

The collect.

Almighty God, which in the place of the traitor Judas, diddest chuse thy faithful servant Matthias, to be of the number of the twelve Apostles. Grant that thy Church being alwaies preserved from false apostles, may be ordered and governed by faithful and true Pastors, through Jesus our Lord.

The Epistle. Acts 1.15.

Those days Peter stood up in the midst of the disciples, and said, (the number of names that were together, were about an hundred & twenty) men and brethren, this Scripture, must needs be fulfilled, which the holy Ghost through the mouth of David spake before of Judas, which guide to them that took Jesus. For he was agreed with us, and had obtained fellowship in his ministration. And the same hath now perished as a plar of ground with the reward of iniquity. And when he was hanged, burst asunder in the middle, and all his bowels gushed out. And it was shewed unto all the inhabitants of Jerusalem, in longue, *Acheldama*, that is to say, The bloody field. For it is written in the book of Psalms, His habitation be void, and no man be dwelling therein, & his Bishoprick let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus had all his conversation among us, beginning at the baptism of John unto the same day that he was taken up from us, let one be ordained to be a witness with us of his resurrection. And they appointed two: Joseph which is called Barsabas (whose surname was Justus) and Matthias. And when they prayed, they said, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take the room of this ministration of the apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots, and the lot fell on Matthias, and he was counted with the eleven

The

## The Annunciation of Mary.

The Gospel. Mat. 11. 25.

**I**N that time Jesus answered, and said, I thank thee (O Father) Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast shewed them unto babes. Verily, Father, even so was it thy good pleasure. All things are given unto me of my Father: no man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and to whomsoever the Son will, open him. Come unto me all ye that labour and are laden with burdens, and I will ease you. Take my yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls: for my yoke is easie, and my burden is light.

¶ The Annunciation of the virgin Mary.  
The Collect.

**W**E beseech thee Lord, powr thy grace into our hearts, that as we have known thee by thy Sons incarnation by the message of an Angel, so by his cross and passion we may be brought unto the glory of his resurrection, through the same Christ, our Lord.

The Epistle. Eia. 7. 10.

**G**OD spake once again to Ahaz saying, Return a token of the Lord thy God whether toward the depth beneath, or toward the height above. Then said Ahaz, I will require none of these: neither will I tempt the Lord. And he said, Hearken thou O house of David, Is it not enough for you that ye be grievous unto men: but ye must be so unto my God also? And therefore the Lord shall give you a token? Behold, a Virgin shall conceive and bear a son, and thou his mother shalt call his name Emmanuel. Butter and hony shall he eat: that he may know to refuse the evil, and chuse the good.

The Gospel. Luke 1. 26.

**A**ND in the sixth moneth the Angel Gabriel was sent from God unto a city of Galilee, called Nazareth, to a virgin spoused to a man whose name was Joseph, of the house of David, and the Angel went in unto her, and said, Hail full of grace. The Lord is with thee, blessed art thou among women. When she heard this she was abashed at this saying, & cast in her

On S. Marks day.

paper of salutation that should be. And the  
said unto her, Fear not Mary for thou hast  
grace with God: Behold, thou shalt conceive  
womb, and bear a Son, and shalt call his  
Jesus. He shall be great, and shall be called,  
son of the Highest. And the Lord God shall  
put into him the seat of his Father David, and he  
shall reign over the house of Jacob for ever, and of  
kingdom there shall be none end. Then said Ma-  
the Angel, How shall this be, seeing I know  
man? And the Angel answered and said unto  
the holy Ghost shall come upon thee, and the  
power of the Highest shall overshadow thee.  
Therefore also that holy thing that shall be born,  
shall be called the Son of God. And behold thy  
cousin Elizabeth she hath also conceived a Son in  
old age, and this is the sixth moneth which was  
barren: for with God nothing shall be  
impossible. And Mary said, Behold the handmaid  
of the Lord, be it unto me according to thy word.  
And the Angel departed from her.

¶ On Saint Marks day.

The Collect.

Almighty God, which hast instructed thy holy  
Church with the heavenly doctrine of thy E-  
vangelist S. Mark, give us grace that we be not  
children carried about with every blast of vain  
doctrine, but firmly to be established in the truth  
of thy holy Gospel, through Jesus Christ, &c.

*The Epistle. Eph. 4. 7.*

Unto every one of us is given grace, according  
to the measure of the gift of Christ, Where-  
fore he saith) When he went up on high, he led  
many captive, &c gave gifts unto men. That ho-  
wever, what meaneth it, but that he also descend-  
ed into the lower parts of the earth? He that  
descended, is even the same also that ascended up  
into all heavens to fulfil all things. And the  
same made some Apostles, some Prophets,  
some Evangelists, some Shepherds and teachers, to  
the edifying of the Saints, to the work and admini-  
stration, even to the edifying of the body of Christ,  
where all come to the unity of the faith, and know-  
ledge of the Son of God unto a perfect man, unto  
the

On S. Philip and James day.

the measure of the full perfect age of Christ we henceforth should be no more children, ring and carried about with every wind of doctrine by the wiliness of men, through craft whereby they lie in wait for us, so deceive us: let us follow the truth in love, and in all grow in him, which is the head, even Christ, whom if all the body be coupled and knit together thorough every joynt, wherewith one is fastned to another (according to the operation as every part hath his measure) he increaseth the body unto the edifying of it self through

The Gospel. John 15. 1.

**I** Am the true vine, & my Father is an husbandman. Every branch that beareth not fruit in me, he will take away, and every branch that beareth fruit, will he purge, that it may bring forth more fruit. Now are ye clean through the word which I have spoken unto you. Bide in me, and I will abide in you. As the branch cannot bear fruit of it self, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, & same beareth forth much fruit: for without me can ye do nothing. If a man abide not in me, he is cast forth as a branch, and is withered, & men gather them up, and cast them into the fire, and they burn. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done for you. Herein is my Father glorified, that ye bear much fruit, and come to my disciples. As the Father hath loved me, even so also have I loved you. Continue in my love. If ye keep my commandments, ye shall abide in my love: even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy may remain in you, and that your joy might be full.

¶ On S. Philip and James day.

The Coll. &c.

**A** Almighty God, whom truly to know is everlasting life: grant us perfectly to know thy Son Jesus Christ to be the Way, the Truth, and the Life, as thou hast taught S. Philip, and the Apostles, through Jesus Christ our Lord.

On S. Philip and James day.

*The Epistle. Jam. 1. 1.*

the servant of God, and of the Lord Jesus  
Christ, sendeth greeting to  $\S$  twelve tribes that  
scattered abroad. My brethren, count it for  
exceeding joy, when ye fall into divers tempta-  
tions: knowing this, that the trying of your  
faith breedeth patience: and let patience have  
her perfect work, that ye may be perfect & sound,  
in nothing. If any of you lack wisdom, let  
him aske of him that giveth it, even God which  
giveth to all men indifferently, and casteth no  
reckonings.  $\S$  reeth, and it shall be given him. But let  
him stand fast in faith, and waver not. For he that  
wavereth is like a wave of  $\S$  sea, which is tost of  
winds, and carried with violence: neither let  
any man think that he shall receive any thing of  
the Lord. A wavering minded man is unstable in  
all his wayes. Let the brother which is of low de-  
gree rejoyce when he is exalted. Again, let him  
which is rich, rejoyce when he is made low: for e-  
ven  $\S$  flower of  $\S$  grass shall he pass away. For  
the Sun riseth with heat, and the grass wither-  
eth, and his flower falleth away, and  $\S$  beauty of  
his countenance perisheth, even so shall the rich  
perish in his wayes. Happy is the man that  
endureth temptation: For when he is tryed, he  
shall receive the crown of life, which the Lord  
promised to them that love him.

*The Gospel. John 14. 1.*

And Jesus said to his disciples, Let not your  
hearts be troubled. Ye believe in God, be-  
lieve also in me. In my Fathers house are many  
mansions. If it were not so, I would have told  
you, that I go to prepare a place for you. And if I go  
to prepare a place for you, I will come again and  
take you, even unto my self, that where I am,  
ye may be also. And whither I go, ye know,  
and the way ye know. Thomas said unto him,  
Lord, we know not whither thou goest: And  
how is it possible for us to know the way? Jesus  
said unto him, I am the Way, and the truth, &  
the Life. No man cometh to the Father, but by  
me. If you had known me, ye had known my  
Father also: and now ye know him, and have  
seen him. Philip said unto him, Lord, shew us the  
Father, and it sufficeth us, Jesus saith unto him,  
Have

On S. Barnabas day.

Have I been so long time with you, and thou not known me, Philip? He that hath seen me, hath seen my Father: and how sayest thou then, Shew us the Father? Believest not that I am in the Father, and the Father in me? words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he that doth the works, believeth me that I am the Father, and the Father in me: or else believe for the works sake, Verily, verily, I say unto you, He that believeth on me, the works that I do, the same shall he do also: and greater than these shall he do, because I go unto the Father. And whatsoever ye ask in my Name, I will do, that the Father may be glorified in the Son. If ye shall ask any thing in my Name, I will do it.

¶ On Saint Barnabas day.

*The Collect.*

**L**ord Almighty, which hast indued thy Apostle Barnabas with singular gifts of thy Holy Ghost, let us not be destitute of thy manifold gifts, nor yet of grace to use them, alway to thy honor & glory, through Jesus Christ our Lord.

*The Epistle. Acts 11. 22.*

**T**hings of these things came unto the ears of the Congregation which was in Jerusalem. And they sent forth Barnabas, that he should go unto Antioch: which when he came, and had seen the grace of God, was glad and exhorted them all that with purpose of heart they continually cleave unto the Lord: for he was a good man, and full of the holy Ghost, and of faith: And much people was added unto the Church. Then departed Barnabas to Tarsus to seek Saul: and when he had found him, he brought him unto Antioch. And it chanced that a whole year they had their conversation with the Congregation in Antioch: & they taught much people, insomuch that the Disciples of Antioch were the first that were called Christians. In those dayes came Prophets from the citiy of Hierusalem unto Antioch. And stood up one of them named Agabus, & signified by the Spirit, that there should be great dearth throughout all the world: which came to pass in the Emperour Claudius dayes. Then the disciples

On S. John Baptists day.

man according to his ability, purposed to succour unto the brethren which dwell in ; which thing they also did, and sent it to § ers by the hands of Barnabas and Saul.

*The Gospel. John 15. 12.*

This is my commandment, that ye love together as I have loved you. Greater love hath man then this, that a man bestow his life for friends. Ye are my friends, if ye do what I command you. Henceforth call I not you servants, for the servant knoweth not what his lord doth. But you have I called friends: for all things that I have heard of my Father, I have shewed unto you. Ye have not chosen me, but I have chosen you, and ordained you to go and bring forth fruit, & that your fruit should remain, that whatsoever ye ask of § Father in my name, he may give it you.

¶ On S. John Baptists day.

*The Collect.*

Almighty God, by whose providence thy servant John Baptiste was wonderfully born, & to prepare § way of thy Son our Saviour, by teaching of penance: make us so to follow his chaste and holy life, that we may truly repent, according to his preaching, & after his example, constantly speak § truth, boldly rebuke vice, and patiently suffer for the truths sake, &c.

*The 150. ps. 40. 1.*

Of good cheer my people, O ye Prophets, comfort my people, saith your God, comfort Jerusalem at the heart, and tell her that her travail is at an end, that her offence is pardoned, that she hath received of the Lords hand sufficient redemption for all her sins. A voice cryed in the wilderness, Prepare the way of the Lord in the wilderness, make straight the path of our God in the desert. Let all valleys be exalted and every mountain & hill be laid low. What so is crooked, let it be made straight, and let § rough be made smooth fields. For the glory of § Lord shall appear, all flesh shall at once see it. For why the mouth of the Lord hath spoken it. The same voice now cry, And § Prophet answered, What shall I cry? That all flesh is grass, and that all the fulness thereof is as the flower of the field. The



## On S. John Baptists day.

The grasse is withered, the flower falleth  
 ven so is the people as grasse, when the Lord  
 the Lord bloweth upon them: Nevertheless  
 whether the grasse wither, or that the flower  
 away, yet the word of our God endureth  
 ver. Go up vnto the high hill (O Sion) thou  
 bringest good tidings, lift up thy voice with  
 er, O thou Preacher Hierusalem, lift it up  
 fear, and say vnto the cities of Juda, Behold  
 God, behold the Lord God shall come with  
 er, and bear rule with his arme, Behold, he  
 eth his treasure with him, and his works  
 fore him. He shall feed his flock like a  
 man. He shall gather together the lambs  
 his arme, and carry them in his bosom, and  
 kindly enreare those that bear yong.

*The Gospel. Luke 1. 57.*

**E**Lizabets time came that she should be  
 vered, and she brought forth a son. And  
 neighbours and her confins heard say how  
 had shewed great mercy upon her, and rejoyced  
 with her. And it fortuneth that in the eighth  
 they came to circuncise the child, and called  
 name Zachary, after the name of his father.  
 his mother answered, and said, Not so, But  
 name shall be called John. And they said  
 her, There is none of thy kindred that is  
 with this name. And they made signes to  
 ther, how he would have him called. And  
 for writing tables, & wrote, saying, His  
 John. And they marvelled all. And his mouth  
 opened immediately, and his tongue also,  
 spake & praised God. And fear came on all  
 that dwelt nigh vnto him. And all these  
 were noised abroad throughout all the  
 try of Iury, & they that heard them, laid them  
 their hearts, saying, What maner of child  
 be? And the hand of the Lord was with him. And  
 father Zacharias was filled with the holy Ghost  
 prophesied, saying, Praised be the Lord God  
 rael, for he hath visited & redeemed his people.  
 And hath raised up a horn of salvation vnto  
 in the house of his servant David, even as he  
 promised by the mouth of his holy Prophets,  
 were since the world began, that we should be  
 red from our enemies, and from the hand of all

On S. Peters day.

That he would deal mercifully with our  
sins, and remember his holy Covenant. That  
he would perform the oath which he swore to  
our father Abraham, for to give us. That we be  
delivered out of the hands of our enemies,  
and serve him without fear all the dayes of  
our life, in such holiness, and righteousness, as are  
pleasing to him. And thou child shalt be cal-  
led the Prophet of  $\gamma$  Highest: for thou shalt go  
into the face of the Lord to prepare his wayes,  
and give knowledge of salvation unto his people,  
for the remission of sins. Through the tender  
mercies of our God, whereby the day-spring from  
on high hath visited us. To give light to them  
who sit in darkness and in the shadow of death,  
to guide our feet into the way of peace. And  
the child grew and waxed strong in spirit, and  
in the wilderness, till the day came when  
he should shew himself unto the Israelites.

¶ On S. Peters day.

The collect:

Almighty God, which by thy Son Jesus Christ  
hast given to thy Apostle S. Peter many excel-  
lencies, and commanded him earnestly to  
thy flock: make (we beseech thee) all Bi-  
shops and Pastors diligently to preach thy holy  
Word, and the people obediently to follow the  
same, that they may receive the crown of ever-  
lasting glory, through Jesus Christ our Lord.

To Epist. Acts 12.

At the same time Herod the King stretched  
forth his hand to vex certain of the congre-  
gation, and he killed James the brother of John  
with the sword. And because he saw it pleased  
the people, he proceeded farther, and took Pe-  
ter. Then were the dayes of sweet bread:  
when he had caught him, he put him in pri-  
son, and delivered him to four quarterni-  
g soldiers to be kept, intending after Ea-  
ster to bring him forth to the people. And Pe-  
ter was kept in prison, but prayer was made  
continually of the Congregation unto God  
for him. And when Herod would have brought  
him unto the people, the same night slept  
between two soldiers, bound with two  
chains, and the keepers before the door kept the

On S. James day.

prison. And behold  $\gamma$  Angel of  $\gamma$  Lord was present, and a light shined in the habitation. he smote Peter on the side, and stirred him saying, Arise up quickly. And his chains fell from his hands. And the Angel said unto him, Loose thy self, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he came out, and showed him, and wist not that it was truth which was done by the Angel, but thought he had seen a vision. When they were past the first and second watch, they came unto the iron gate that leadeth unto the city, which opened to them by miracle. And they went out, and passed through one street, and forthwith the Angel departed from him. And when Peter was come to himself, he said, now I know of a surety, that the Lord hath sent his Angel, and hath delivered me out of the hand of Herod, and from all the waiting of the people of the jews.

*The Gospel. Ma. 16. 13.*

**W**hen Jesus came into the coasts of the which is called Cesarea Philippi, he called his disciples, saying, Whom do men say that I am? They said, Some say that thou art John Baptist, some Elias, some Jeremiah, or one of the Prophets. He saith unto them, Whom say ye that I am? Simon Peter answered and said, Thou art Christ the Son of the living God. And Jesus answered and said unto him, Happy art thou Simon the son of Jones: for flesh and blood hath not opened that unto thee, but my Father which is in heaven. And I say unto thee, that thou art Peter, and upon this rock I will build my Congregation, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: whatsoever thou bindest on earth shall be bound in heaven: and whatsoever thou loosest on earth shall be loosed in heaven.

*¶ On S. James day.*

*The Collect.*

**G**rant, O merciful God,  $\gamma$  as thy holy S. James, leaving his father, and all that he had without delay was obedient unto the command of thy Son Jesus Christ, and followed him,

## On S. James day.

ing all worldly and carnal affections, more ready to follow thy commandments, through Jesus Christ our Lord.

The Epistle. Acts 11. 27.

Those daies came Prophets from the city of Ierusalem unto Antioch, And there stood up of them named Agabus, and signified by the same that there should be great dearth throughout the world, which came to passe in Claudius daies. Then the disciples every according to his ability, purposed to send unto the brethren which dwelt in Ierusalem, what they also did, and sent it to the Elders by the hands of Barnabas and Saul. At the same time Herod the king stretched forth his hand to vex certain of the Congregation. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further, and took Peter also.

The Gospel. Mat. 23. 20.

Then came to him the mother of Zebedee's children, with her sons worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She said unto him, grant that these my two sons may sit, one on thy right hand and the other on the left in thy kingdom. He answered, and said, Ye wot not what ye aske: ye are able to drink of the cup that I shall drink of? and to be baptized with the baptism that I am baptized with? They said unto him, Yes. He said unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with, but to sit on my right hand and on my left, is not mine to give: but of whose it shall be, I will declare unto you. That chance unto them that it is prepared of my Father. And when the ten heard this, they murmured against the two brethren. But Jesus called them unto him, and said, Ye know that the Kings of the nations have dominion over them, and they that are great men, exercise authority upon them. It shall not be so among you: but whosoever will be great among you, let him be your minister, & whosoever will be chief among you, let him be your servant, even as the Son of man, who is not to be ministered unto, but to minister, and to give his life a redemption for many.

**¶ On S. Bartholomewes day.**

**The Collect.**

**A** Almighty and everlasting God, who hast  
grace to thine Apostle Bartholomew, make  
us believe, & to preach thy word: Grant we beseech  
thee unto thy Church, both to love & he believe  
& to preach & he taught, through Christ our

*The epistle. Acts 5. 12.*

**B**y the hands of the Apostles were many  
signs and wonders shewed among the people,  
they were altogether with one accord in Soli-  
porch. And of other durst no man joyne  
unto them: nevertheless, & people magnified  
The number of them & believed in & Lord  
of men & women grew more & more, insomuch  
that they brought & sick into the streets,  
and them on beds, and couches, that at & least  
shadow of Peter when he came by, might  
some of them. There came also a multitude  
the cities round about, unto Hierusalem, bring-  
ing sick folkes, and them that were vexed with  
unclean spirits, and they were all healed every

*The Gospel. Luke 22. 24.*

**A**nd there was a strife among them,  
which of them should seem to be the greatest.  
Jesus said unto them, The Kings of nations reule  
them, and they that have authority upon  
the earth are called gracious lords: but ye shall not  
be so. But he that is greatest among you, shall be  
as the younger, and he that is chief, shall be as  
the doth minister. For whether is greater,  
he that sitteth at meat, or he that serveth? Is not  
he that sitteth at meat? But I am among you as one  
that ministrereth. Ye are they which have bidden  
me in my temptations. And I appoint unto you  
a kingdom, as my Father hath appointed  
unto me, that ye may eat and drink at my  
table in my kingdom, and sit on seats judging  
the twelve tribes of Israel.

**¶ On S. Matthews day.**

**The Collect.**

**A** Almighty God, which by thy ble-  
ssed call didst call Matthew from the receipt  
of custom, to be an Apostle and Evangelist: Grant  
grace to forsake all covetous desires and  
ordinate love of riches, and to follow  
thy Son Jesus Christ, who liveth, &c.

On S. Michael and all Angels day.

*The Epistle. 2 Cor. 4. 1.*

ing that we have such an office, even as God  
th had mercy on us, we go not out of kind,  
we cast from us the cloakes of unhoneſty, &  
not in craftines, neither handle we ſ word  
d deceitfully, but open & truth, and report  
elves to every mans conſcience in ſ fight of

If our Goſpel be yet hid, it is hid among  
that are loſt, in whom ſ god of this world  
blinded ſ minds of them which believe not,  
he light of the Goſpel of the glory of Chriſt  
ch is the image of God ) ſhould ſhine unto  
For we preach not our ſelves, but Chriſt Je-  
be the Lord, and our ſelves your ſervants  
us ſake. For it is God that commandeth  
ght to ſhine out of darkneſſ, which hath  
in our hearts, for to give the light of the  
ledge of the glory of God in the face of  
Chriſt.

*The Goſpel. Matth. 9. 9.*

as Jeſus paſſed forth from thence, he ſaw  
man named Matthew, ſitting at the receit  
from : and he ſaid unto him, Follow me,  
he aroſe and followed him. And it came to  
s Jeſus ſate at meat in his houſe, behold,  
Publicans alſo and ſinners that came, ſate  
with Jeſus and his Diſciples. And when  
ariſees ſaw it, they ſaid unto his Diſci-  
Why eateth your Maſter with Publicans  
ners ? But when Jeſus heard that, he ſaid  
them, They that be ſtrong, need not the  
an, but they that are ſick : Go ye rather  
arn what that meaneth, I will have mercy  
of ſacrifice. For I am not come to call the  
ous, but ſinners to repentance.

On S. Michael and all Angels day.

*The Collect.*

erlaſting God, which haſt ordained & con-  
ſtuted the ſervices of all Angels, and men in  
derful order, mercifully grant that they  
alway do thee ſervice in heaven, may by  
pointment ſuccour, and defend us in earth,  
in Jeſus Chriſt our Lord.

*The Enſible. Apoc. 12. 7.*

ere was a great battel in heaven, Michael  
and his Angels fought with the dragon, and

On 5. Michael and all Angels day.

The dragon fought with his angels, and pre-  
 son, neither was their place found any more  
 Heaven. And the great dragon that old ser-  
 called & devil & Satanas was cast out, which  
 receiveth all the world. And he was cast into  
 earth, and his angels were cast out also with  
 him. And I heard a loud voice, saying, In hea-  
 ven made salvation and strength, and the  
 dom of our God, and the power of his Christ.  
 The accuser of our brethren is cast down,  
 accused them before God day and night,  
 they overcame him by the blood of the Lamb,  
 and by the word of their testimony, and  
 loved not their lives unto the death. They  
 rejoyce ye heavens, and ye that dwell in  
 them. Wo unto the inhabireers of the earth, and  
 sea, for the devil is come down unto you,  
 with great wrath, because he knoweth that  
 his time is but a short time.

The Gospel. Matth. 18. 1.

**A**T the same time came & disciples unto  
 saying, Who is the greatest in the kingdom  
 of heaven? Jesus called a child unto him, and  
 set him in the midst of them, and said, Verily I say  
 unto you, Except ye turn and become as children,  
 shall not enter into & kingdom of heaven.  
 Whosoever therefore humblerth himself as this  
 child, the same is the greatest in the kingdom of  
 heaven. And whosoever receiveth such a child  
 in my Name, receiveth me. But whoso doth offend  
 one of these little ones which believe in me, it  
 were better for him that a millstone were hanged  
 about his neck, and that he were drowned in the  
 depth of the Sea. Wo unto the world, because  
 of offences. Necessary it is that offences come,  
 but wo unto the man by whom the offence  
 cometh. Wherefore if thy hand or thy foot offend  
 thee, cut them off, and cast them from thee: It  
 were better for thee to enter into life halt or  
 lame, rather than thou shouldest (having two  
 hands or two feet) be cast into everlasting fire.  
 If thine eye offend thee, pluck it out, and  
 cast it from thee. It is better for thee to enter  
 into life with one eye, rather than, (having two  
 eyes) be cast into hell fire. Take heed that ye  
 do not one of these little ones: for I say unto

On S. Luke the Evangelists day.

in heaven their Angels do alwayes behold  
of my Father which is in heaven.

¶ On S. Luke the Evangelists day.

*The Collect.*

Almighty God, & calledst Luke & Physician,  
whose praise is in & Gospel, to be a Physician  
of soul, it may please thee by the wholesome  
medicines of his doctrine to heal all & diseases of  
souls, through thy Son Jesus Christ our Lord.

*The Epistle. 2 Tim. 4. 5.*

Arch & in all things, suffer afflictions, do the  
work thorowly of an Evangelist, fulfil thine  
unto the uttermost. Be sober; for I am now  
to be offered, & the time of my departing  
hand. I have fought a good fight, I have ful-  
filled my course, I have kept the faith. From  
forth there is laid up for me a crown of  
righteousnesse, which & Lord that is a righteous  
shall give me at that day: not to me onely,  
but to all them that love his coming. Do thy  
diligence that & mayest come shortly unto me. For  
he hath forsaken me, and loveth this present  
world, & is departed unto Thessalonica. Cre-  
scens is gone to Galatia, Titus unto Dalmatia,  
Lucas is with me. Take Marke, and bring  
him with thee, for he is profitable unto me for  
testification. And Tychicus have I sent unto E-  
phesus. The cloak that I left at Troada & Carpus  
& comest bring with thee, & the books, but  
especially the parchments. Alexander the copper-  
smith did me much evil; the Lord reward him  
according to his deeds, of whom be & ware also,  
for he hath greatly withstood our words.

*The Gospel. Luk. 10. 1.*

The Lord appoinred other seventy (and two)  
also, and sent them two and two before him  
into every city and place whither he himself  
would come. Therefore he said unto them, The  
harvest is great, but the labourers are few: pray  
therefore the Lord of the harvest to send  
out labourers into his harvest. Go your  
way, behold, I send you forth as lambs  
among wolves. Bear no wallet, neither scrip,  
shoes, and salute no man by the way.  
Whosoever house ye enter, first say, Peace  
be to this house. And if the Son of peace be



Simon and Jude Apostles.

there, your peace shall rest upon him: if he shall return to you again. And in the same way carry fill, eating and drinking such as they have for the labourer is worthy of his reward.

*Simon and Jude Apostles.*

*The Colloquy.*

**A** Almighty God, which hast built thy Congregation upon the foundation of the Apostles and Prophets, Jesus Christ himself being the corner stone: grant us so to be joynted together in unity of Spirit by their doctrine, that we may be made an holy Temple acceptable unto thee through Jesus Christ our Lord.

*The Epistle. Jude. 1.*

**J**ude the servant of Jesus Christ, the brother of James, to them which are called and sanctified in God the Father, and preserved in Jesus Christ, mercy unto you and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was full for me to write unto you, to exhort you that you should continually labour in the faith, as was once given unto the Saints. For there are certain ungodly men craftily crept in, of whom was written aforetime, unto such judgment, that they turn the grace of our God into wantonness, deny God (which is the only Lord) and Lord Jesus Christ. My mind is therefore troubled in you in remembrance, forasmuch as ye once knew this, how that the Lord (after that he had delivered the people out of Egypt) destroyed them which after believed not. The Angels also kept not their first estate, but left their habitation, he hath reserved in everlasting chains under darkness, unto the judgement of the great day. Even as Sodom and Gomorrah, and cities about them which in like manner gave themselves with fornication, and followed strange flesh, are set forth for an example, that they suffer the paine of eternal fire. Likewise they being deceived by dreams, defile the flesh, despise Rulers, and speak evil of them that have authority.

*The Gospel. John 13. 17.*

**T**his command I you, that ye love together, that the world hate you, ye know it hated me

## All Saints day.

hated you. If ye were of  $\gamma$  world,  $\gamma$  world  
love his own. Howbeit, because ye are not  
world, but I have chosen you out of the  
therefore the world hateth you. Remem-  
ber the word that I said unto you, The servant is  
greater then the Lord. If they have persecu-  
te, they will also persecute you. If they have  
say saying, they will keep yours also. But  
the thing: will they do unto you for my  
sake, because they have not known him  
me. If I had not come and spoken un-  
to them, they should have had no sin: But now  
they nothing to cloak their sin withal. He  
hateth me, hateth my Father also. If I had  
done among them the works  $\gamma$  none other  
like, they should have had no sin. But now  
have both seen and hated, not onely me, but  
my Father. But this hapneth that the saying  
be fulfilled that is written in their law:  
hated me without a cause. But when the  
comforter is come, whom I will send unto you  
the Father, even the Spirit of truth (which  
proceedeth of the Father) he shall testifie of me,  
and shall bear witness also, because ye have  
known me from the beginning.

*On all Saints day. The Collect.*

O mighty God, which hast knit together thy  
people in one communion and fellowship in  $\gamma$   
ecclesiastical body of thy Son Christ our Lord:  
grant us grace so to follow thy Saints in all ver-  
tuous and godly living, that we may come to  
that unspeakable joyes, which thou hast prepa-  
red for them that unfeignedly love thee, through  
Christ our Lord. Amen.

*The Epistle. Apoc. 7. 1.*

I John saw another Angel ascend from  
the rising of the Sun,  $\gamma$  had the seal of the  
God: and he cryed with a loud voice to  $\gamma$   
Angels (to whom power was given to hurt  
earth and  $\gamma$  sea) saying, Hurt not  $\gamma$  earth, nei-  
ther  $\gamma$  sea, neither  $\gamma$  trees, til we have sealed  $\gamma$  ser-  
vants of our God in their foreheads. And I heard  
the number of them which were sealed, & there  
were sealed an hundred & forty & four thousand  
the tribes of the children of Israel. Of the  
tribe of Juda were sealed twelve thousand. Of  $\gamma$

## All Saints day.

tribe of Reuben were sealed twelve thousand. The tribe of Gad were sealed twelve thousand. The tribe of Aser were sealed twelve thousand. The tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand. And this, I beheld, and lo, a great multitude (no man can number) of all nations, and of all tongues, stood before the seat, and before the Lamb, clothed with long white garments, and held palms in their hands, & cried with a loud voice, saying, Salvation be ascribed to him that sitteth upon the seat of our God, & unto the Lamb. And the Angels stood in the compass of the seat, and the four beasts, and fell before the seat on their faces, and worshipped God, saying, Amen, blessing and glory, and wisdom, and thanks, and honour, and power, and might unto our God for evermore. Amen.

*The Gospel. Matt. 5. 1.*

Jesus seeing the people, went up into a mountain: and when he was set, his disciples came unto him. And after that he had opened his mouth, he taught them, saying, Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they that mourn, for they shall receive comfort. Blessed are the meek, for they shall receive the inheritance of the earth. Blessed are they that hunger and thirst after righteousness, for they shall be satisfied. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peace-makers, for they shall be called the children of God. Blessed are they which suffer persecution for righteousness sake, for theirs is the kingdom of heaven. Blessed are ye when men revile you, and persecute you, and shall falsely say all manner of evil against you for my sake. Rejoyce and be glad: for great is your reward in heaven, for so persecuted they the Prophets which were before you.

The Order for the Administration of  
the Lords Supper, or holy  
Communion.

many as intend to be partakers of the holy  
Communion,shal signifie their names to ſome  
overnight,or else in the morning,before the  
beginning of morning prayer,or immediately after  
if any of those be an open & notorious e-  
uill, so that the Congregation by him is of-  
fended,or have done any wrong to his neighbors  
word or deed, the Curate having knowledge  
of,shal call him,& aduertise him in any wise  
to presume to come to ſome Lords Table until  
he openly declared himself to have truly  
repented and amended his former naughty life, &  
the Congregation may thereby be satisfied, & afore  
he offended, and that he have recompensed the  
persons whom he hath done wrong unto, or at  
least declare himself to be in full purpose so  
to do, as soon as he conveniently may.

The same order shal the Curate use w<sup>th</sup> those be-  
yond whom he perceiveth malice and hatred to  
be, not suffering them to be partakers of the  
Lords table,until he know them to be reconciled  
one of ſome parties so at variance,be content to  
come fro ſome bottom of his heart all ſome the other  
trespassed against him, and to make amends  
for he himself hath offended, and the other  
will not be perswaded to a godly unity,  
remain still in his frowardness and malice :  
The Minister in that case ought to admit the  
repent person to the holy Communion, and  
refuse him that is obstinate.

The Table at ſome Communion time, having a fair  
linnen cloth upon it,shal stand in ſome body  
of the Church, or in ſome Chancel, where Morning &  
evening prayer be appointed to be said. And ſome  
standing at ſome North side of the Table,shal  
say the Lords prayer, with this Collect following.

THE COMMUNION.

Our Father which art in Heaven, hal-  
lowed be thy Name. Thy kingdom  
come. Thy will be done in earth as it  
is in Heaven. Give us this day our  
bread. And forgive us our trespasses, as  
we forgive them that trespass against us.  
And

## The Communion.

and lead us not into temptation, but deliver us from evil. Amen.

**A** Almighty God, unto whom all hearts be open, all desires known, and from whom no secret is hid, cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that we may perfectly love thee, and worthily magnifie thy Name, through Christ our Lord. Amen.

**T**hen shall the Minister rehearse distinctly the ten Commandments, and the people kneeling shall after every Commandment, ask mercy for their transgression of the same after this sort.

Minister.

**G**od spake these words, and said, I am the Lord thy God, Thou shalt have none other Gods but me.

**P**eople. Lord have mercy upon us, and incline our hearts to keep this Law.

**M**in. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my Commandments.

**P**eople. Lord have mercy upon us, &c.

**M**inist. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

**P**eople. Lord have mercy upon us, &c.

**M**inist. Remember that thou keep holy the Sabbath day. Six daies shalt thou labour & do all thy work: but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no work, thou and thy son, and thy daughter, thy manservant, & thy maidservant, thy cattle, and thy stranger that is within thy gates. For in six daies the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day. Wherefore the Lord blessed the seventh day, & hallowed it.

**P**eople. Lord have mercy upon us, &c.

**M**inist. Honour thy father & thy mother,

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dayes may be long in the land which the  
thy God giveth thee.

People. Lord have mercy upon us, &c.

Min. Thou shalt do no murder.

People. Lord have mercy upon us, &c.

Min. Thou shalt not commit adultery.

People. Lord have mercy upon us, &c.

Min. Thou shalt not steal.

People. Lord have mercy upon us, &c.

Min. Thou shalt not bear false witness  
against thy neighbour.

People. Lord have mercy upon us, &c.

Min. Thou shalt not cover thy neighbours  
sin, thou shalt not cover thy neighbours wife,  
his servant, nor his maid, nor his ox, nor his  
donkey, nor any thing that is his.

People. Lord have mercy upon us, and write  
these thy Laws in our hearts, we beseech thee.

Then shall follow the Collect of the day. *Exile*  
one of these two Collects following for the  
King, the Priest standing up, and saying.

¶ Let us pray.

Almighty God, whose kingdom is everlasting,  
and power infinite, have mercy upon *us* whole  
congregation, and so rule the heart of thy chosen  
servant Charles our King and governour, that (be-  
knowing whose Minister he is) may above all  
things seek thy honour and glory, and that we  
thy subjects (duely considering whose authority  
he hath) may faithfully serve, honour, and hum-  
bly obey him, in thee and for thee, according  
to thy blessed word and ordinance, through Je-  
sus Christ our Lord, who with thee and the holy  
ghost, everth and reigneth ever one God, world  
without end. Amen.

Almighty and everlasting God, we be taught  
by thy holy word, that the hearts of Kings  
be in thy rule and governance, and that thou  
dispose and turn them as it seemeth best to  
thy godly wisdom. we humbly beseech thee, so to  
dispose and govern the heart of Charles thy ser-  
vant our King and governour, that in all his  
thoughts, words and works, he may ever seek  
thy honour and glory, and study to preserve thy  
people committed to his charge, in wealth, peace  
and

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and godliness. Grant this, O merciful Father  
for thy dear Sons sake Jesus Christ our Lord.

*¶ Immediately after the Collects, the Minister  
shall read the Epistle, beginning thus.*

The Epistle written in the Chapter

*¶ And the Epistle ended, he shall say the  
Spel, beginning thus.*

The Gospel written in the Chapter

*¶ And the Epistle and Gospel being ended  
shall be said the Creed.*

**I** Believe in God the Father Almighty, maker  
of heaven and earth, and of all things visible  
and invisible: and in one Lord Jesus Christ the  
begotten Son of God, begotten of his Father  
before all worlds, God of God, Light of Light,  
God of very God, begotten not made, being  
one substance with  $\text{\textit{\text{f}}}$  Father, by whom all things  
were made: who for us men, and for our  
redemption came down from heaven, and was  
incarnate by the holy Ghost of the Virgin Mary,  
and was made man, and was crucified also, for us  
under Pontius Pilate. He suffered and was buried,  
and the third day he rose again according to  
Scriptures, and ascended into heaven, and sitteth  
on the right hand of  $\text{\textit{\text{f}}}$  Father, And he shall come  
again with glory to judge both the quick and  
dead: whose kingdom shall have no end. And  
I believe in the holy Ghost, the Lord and giver  
of life, who proceedeth from  $\text{\textit{\text{f}}}$  Father and the  
Son, who with the Father and  $\text{\textit{\text{f}}}$  Son together is  
worshipped and glorified, who spake by the Prophets.  
And I believe one Catholick and Apostolick  
Church, I acknowledge one baptism for the  
remission of sins. And I look for the resurrection  
of the dead, and the life of the world to come.  
Amen.

*After the Creed, if there be no Sermon, the  
Minister shall follow one of the Homilies already set forth,  
hereafter to be set forth by common authority.*

*After such Sermon, Homily, or exhortation,  
the Curate shall declare unto the people, whether  
there be any holy dayes or fasting dayes in  
the week following, and earnestly exhort them  
to remember the poor, saying, one or more of the  
sentences following, as he thinketh most con-  
venient by his discretion.*

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Let your light so shine before men, that they  
may see your good works, and glorifie your Fa-  
ther which is in heaven. Matth. 5.

Lay not up for your selves treasure upon the  
earth, where the rust and the moth doth corrupt:  
where theeves break thorow and steal, but  
lay up for your selves treasures in heaven, where  
neither rust nor moth doth corrupt, and where  
theeves do not break thorow and steal. Mar. 6.

Whatsoever ye would that men should do  
unto you, even so do unto them: for this is the  
law and the Prophets. Mar. 7.

Not every one that saith unto me, Lord, Lord,  
shall enter into the kingdom of heaven, but he  
that doth the will of my Father which is in hea-  
ven. Mar. 7.

Each stood forth and said unto the Lord,  
Lord, Lord, the half of my goods I give to the  
poore, and if I have done any wrong to any man,  
I will restore four fold. Luke 19.

Who goeth a warfare at any time of his own  
will, who planteth a vineyard, and eateth not of  
the fruit thereof? or who feedeth a flock, and ear-  
neth not of the milk of the flock? 1 Cor. 9.

If we have sown unto you spiritual things, is  
it a great matter if we shall reape your worldly  
things? 1 Cor. 9.

Do ye not know that they which minister  
unto the holy things, live of the sacrifice? and they  
that minister of the Altar, are partakers with the Altar?  
Even so hath the Lord also ordained, that they  
which preach the Gospel, should live of the Go-  
spel. 1 Cor. 9.

He that soweth little, shall reape little: he that  
soweth plenteously, shall reape plenteously. Let  
every man do according as he is disposed in his  
heart, not grudging, or of necessity: for God loveth  
a chearful giver. 2 Cor. 9.

Let him that is taught in the word, minister un-  
to him that teacheth in all good things. Be not  
mocked, God is not mocked: for whatsoever a  
man soweth, that shall he reape. Gal. 6.

While we have time, let us do good unto all  
men, especially unto them that are of the hou-  
sehold of faith. Gal. 6.

Contentment is great riches, if a man be content  
with that



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that he hath: for we brought nothing into the world, neither may we carry any thing out. 1 Tim. 6.

Charge them that are rich in this world, that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may have eternal life, 1 Tim. 6.

God is not unrighteous, & he will forget neither works and labor that proceedeth of love, but love ye have shewed for his Names sake, which ye have ministered unto the Saints, and yet do not forget. Heb. 6.

To do good and to distribute forget not, with such sacrifices God is pleased, Heb. 13.

Whoso hath this worlds good, & seeth his brother have need, & shutteth up his compassion from him, how dwellerh & love of God in him? 1 Joh. 3.

Give almes of thy goods, & turn never thy face from any poor man, & then the face of the Lord shall not be turned away from thee. Tob. 4.

Be merciful after thy power: if thou hast much, give plentifully, if & hast little, do thy duty gladly to give of that little: for so gathereth he himself a good reward in & day of necessity. Luk. 12.

He that hath pity upon the poor, lendeth unto the Lord: and look what he layeth out, it shall be payed him again. Luk. 19.

Blessed be the man that provideth for the widow and needy: the Lord shall deliver him in the time of trouble. Psal. 41.

¶ Then shall the Churchwardens, or some by them appointed, gather the devotion of the people, and put the same into the poor box, and upon the offering dayes appointed every man and woman shal pay to the Church the due and accustomed offerings. After which done, the Priests shal say.

¶ Let us pray for the whole state of Christs Church militant here in earth.

¶ If there be no almes given in the parish, shal the words (of accepting our almes) be left out unsaid.

**A** Almighty and everlasting God, which by thy holy Apostle hast taught us to make prayers and supplications, & to give thanks for all in thy name humbly beseech thee most mercifully (for)

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our almes, *or* ) to receive these our prayers,  
we offer unto thy divine Majesty, beseech-  
ing thee to inspire continually thy universal  
Church with the spirit of truth, unity, and con-  
cord: and grant that all they that do confess  
thy holy Name, may agree in thy truth of thy holy  
will, & live in unity & godly love. We beseech  
thee also to save and defend all christian Kings,  
Princes, and Governours, & especially thy servant  
our King, that under him we may be  
peaceably and quietly governed: and grant unto his  
Honourable Countee, & to all thy Judges & Be in authority under  
thee, that they may truly and indifferently minister  
Justice, to the punishment of wickedness and vice,  
and to the maintenance of Gods true religion &  
peace. Give grace (O heavenly Father) to all  
us, Pastors, and Curates, that they may both  
in their life and doctrine, set forth thy true and  
living word, and rightly & duly administer thy  
Sacraments: and to all thy people give thy  
holy grace, and especially to this Congrega-  
tion here present, that with meek heart and due  
reverence they may hear and receive thy holy  
word, truly serving thee in holiness and righte-  
ousness all the dayes of their lives. And we most  
humbly beseech thee of thy goodness, O Lord, to  
visit & succour all them who in this transitory  
life are in trouble, sorrow, need, sickness, or any o-  
ther adversity: Grant this, O Father, for Jesus Christs  
our onely Mediatour and Advocate. Amen.  
*Then shall follow this exhortation at certain  
times, when the Curate shall see the people neg-  
lectful to come to the holy Communion.*  
Come together at this time (dearly be-  
loved brethren) to feed at thy Lords Supper, unto  
the glory of God, in Gods behalf, I bid you all that be here  
present, and beseech you for thy Lord Jesus Christs  
sake, that ye wil not refuse to come thereto, being so  
highly called and bidden of God himself. Ye  
know how grievous & unkind a thing it is, when  
a man hath prepared a rich feast, decked his table  
with all kind of provision, so that there lacketh no-  
thing, but yet guests to sit down, & yet they will  
not come (without any cause) most unthankfully re-  
fuse to come. Which of you in such a case would  
be moved? Who would not think a great in-  
jury?

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injury and wrong done unto him? Wherefore  
 dearly beloved in Christ, take ye good heed  
 ye withdrawing your selves from this holy  
 supper, provoke Gods indignation against you.  
 an easie matter for a man to say, I will not  
 communicate, because I am otherwise leered  
 worldly busines. But such excuses be not so  
 accepted & allowed before God. If any man  
 I am a grievous sinner, & therefore am afraid  
 to come: Wherefore then do ye not repent, and  
 amend? When God calleth you, be you not afraid  
 to say, you will not come? when you should  
 turn to God, wil you excuse your self, & say  
 you be not ready? Consider earnestly  
 your selves, how little such fained excuses shal  
 before God. They refused to feast in  
 because they had bought a farme, or wove  
 their yokes of oxen, or because they were  
 married, were not so excused, but counted unworthy  
 of heavenly feast. I for my part am here present  
 & according to mine office, I bid you in the  
 name of God, I call you in Christs behalf, I exhort  
 as you love your own salvation, that ye will be  
 partakers of this holy Communion. And as the  
 God did vouchsafe to yeeld up his soul by  
 upon the Cross for your health: even so is it  
 your duty to receive this Communion together in  
 remembrance of his death, as he himself commaundeth  
 Now if you wil in no wise thus do, consider  
 your selves how great injury you do unto  
 & how sore punishment hangeth over you  
 for the same. And whereas ye offend God so  
 refusing this holy banquet: I admonish, exhort  
 beseech you, that unto this unkindness ye will  
 adde any more: what thing ye shal do, if ye stand  
 as gazers & lookers on them that do communicate  
 be not partakers of the same your selves. For  
 what thing can this be counted else, then a further  
 contempt & unkindness unto God? Truly it is  
 great unthankfulness to say nay, when ye are  
 called: but the fault is much greater, when men  
 say by, & yet wil neither eat nor drink this holy  
 communion with others. I pray you what can this be  
 but even to have the mysteries of Christ in despight  
 It is said unto all, Take ye & eat, Take & drink  
 all of this, do this in remembrance of me.

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face then, or w<sup>h</sup> what countenance shall ye  
these words? what wil this be else, but a  
scolding, & despising & mocking of the Testa-  
ment of Christ? Wherefore rather then ye should  
depart from hence, and give place to them  
the godly disposed. But when you depart, I  
each you ponder w<sup>h</sup> your selves from whom  
depart. Ye depart from the Lords Table, ye  
depart fro<sup>m</sup> your brethren, and from y<sup>e</sup> banker of  
most heavenly food. These things if ye ear-  
ly consider, you shal by Gods grace return to  
right mind: for the obtaining whereof we  
make our humble petitions, while we shall  
have the holy Communion.

*And sometimes shal this be said also at the  
Sermon of the Curate.*

Early beloved, forasmuch as our duty is to  
render to Almighty God our heavenly Fa-  
ther most hearty thanks, for y<sup>e</sup> he hath given his  
only Saviour Jesus Christ, not only to die for  
us also to be our spiritual food & sustenance  
as declared unto us, as well by Gods word,  
as by his holy Sacraments of his blessed body and  
blood, y<sup>e</sup> being so comfortable a thing to them  
that receive it worthily, & so dangerous to them  
that wil presume to receive it unworthily, My du-  
ty doth exhort you to consider y<sup>e</sup> dignity of the  
mystery, & y<sup>e</sup> great peril of y<sup>e</sup> unworthy re-  
ceiving thereof, & to search & examine your own  
consciences, as you should come holy & clean to  
this godly & heavenly Feast, so that in no wise  
come, but in y<sup>e</sup> marriage garment required of  
this holy Scripture, & so come & be received  
worthy partakers of such an heavenly Table.  
The way & means thereto is: First, to examine  
your lives & conversation, by y<sup>e</sup> rule of Gods Co-  
mandments, & whereinsoever ye shal perceive your  
selves to have offended, either by will, word, or  
deed, there bewail your own sinful lives, & confess  
your selves to Almighty God, w<sup>h</sup> full purpose of  
your heart of life. And if you shal perceive your  
selves to be such as be not onely against God,  
but also against your neighbors, then ye shal reco-  
mend yourselves unto them, ready to make resti-  
tution & satisfactiō, according to y<sup>e</sup> uttermost of  
your powers, for al injuries & wrongs done by you

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to any other, & likewise being ready to  
 other that have offended you, as you would  
 forgiveness of your offences at Gods hand.  
 otherwise the receiving of the holy Communion  
 doth nothing else but increase your damage.  
 And because it is requisite that no man  
 come to the holy Communion, but with  
 trust in Gods mercy, & with a quiet conscience,  
 therefore if there be any of you w<sup>h</sup> by <sup>h</sup> means  
 foresaid cannot quiet his own conscience,  
 requireth further comfort or counsel: then let  
 him come to me, or some other discrete & learned  
 minister of Gods word, & open his grief, & let  
 him receive such ghostly counsel, advice, & comfort,  
 that his conscience may be relieved, & that by the  
 ministry of Gods word he may receive comfort  
 & benefit of absolution, to <sup>h</sup> quieting of his con-  
 science, & <sup>h</sup> avoiding of al scruple & doubt.

*¶ Then shall the Priest say this exhortation.*

**D**Early beloved in <sup>h</sup> Lord, ye that  
 come to the holy Communion of <sup>h</sup> blood  
 of our Saviour Christ, must consider  
 S. Paul writeth to <sup>h</sup> Corinthians, how he ex-  
 orth al persons diligently to try & examine  
 selves, before they presume to eat of <sup>h</sup> bread  
 & drink of that cup. For as the benefit is great  
 with a true penitent heart & lively faith, we  
 receive that holy Sacrament: (for then we spiri-  
 tually eat <sup>h</sup> flesh of Christ, & drink his blood,  
 we dwell in Christ, and Christ in us, we  
 are with Christ, and Christ with us:) So  
 danger great, if we receive the same unworthily.  
 For then we be guilty of the body and blood  
 of Christ our Saviour, we eat and drink our  
 damnation, not considering the Lords body  
 & kindle Gods wrath against us: we provoke  
 him to plague us with divers diseases, & sundry  
 deaths. Therefore if any of you be a blasphemer  
 of God, an hinderer, or slanderer of his word,  
 an adulterer, or be in malice, or envy, or in any  
 grievous crime, bewail your sins, and come  
 to this holy Table, lest after the taking of  
 the holy Sacrament, the devil enter into you,  
 as he entred into Judas, and fill you full  
 of iniquities, and bring you to destruction  
 of body and soul. Judge therefore your

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men that you be not judged of  $\bar{y}$  Lord. Repent truly for your sins past, have a lively & true faith in Christ our Saviour. Amend your life, and be in perfect charity with all men, so ye be meet parrakers of those holy mysteries, and above al things ye must give most humble & hearty thanks to God the Father, the Father and the holy Ghost for the redemption of the world, by the death and passion of our Saviour Christ, both God and man, who did himselfe, even to the death of the cross for us miserable sinners, which lay in darkness and shadow of death, that he might make us the children of light, and exalt us to everlasting life. And so we should alway remember the exceeding love of our master and onely Saviour Christ thus dying for us, and the innumerable benefits, which by his precious blood-shed he hath obtained to us. he hath instituted & ordained holy mysteries, as pledges of his love, & a continual remembrance of his death, to our great comfort. To him therefore with the Father and the holy Ghost, let us give (as we are bounden) continual thanks, submitting our selves wholly to his will and pleasure, and striving to serve him in true holiness and righteousness all the dayes of our life. Amen.

*Then shall the Priest say to them that come to receive the holy Communion.*

Do that do truly & earnestly repent you of your sins, and be in love and charity with your neighbours, and intend to lead a new life, keeping the Commandments of God, and walking henceforth in his holy waies: draw near, to this holy Sacrament for your comfort, make humble confession to Almighty God, before this congregation here gathered together in his Name, meekly kneeling upon your knees.

*Then shall this general confession be made in the Name of all those that are minded to receive the holy Communion, either by one of them, or by one of the Ministers, or by the Priest himself, all kneeling humbly upon their knees.*  
Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, we know-

ledge

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ledge and bewail our manifold sins & wickedness, which we from time to time most grievously have committed, by thought, word & deed, against thy divine Majesty: provoking most justly thy wrath & indignation against us: we do earnestly repent, & be heartily sorry for these our misdoings, & remembrance of them is grievous unto us, & burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father, for thy Son our Lord Jesus Christs sake, forgive us all this is past, & grant that we may ever hereafter and please thee in newness of life, to the honour and glory of thy Name, through Jesus Christ.

*¶ Then shall the Priest or the Bishop being sent stand up, and turning himself to the people, say thus.*

**A**lmighty God, our heavenly Father, who of great mercy hast promised forgiveness of sins to all them, which with hearty repentance and true faith turn unto him, have mercy upon you, and deliver you from all your sins, confirm and strengthen you in all goodness, & bring you to everlasting life, through Jesus Christ our Lord.

*¶ Then shall the Priest also say.*

Hear what comfortable words our Saviour Christ saith to all that truly turn to him: O unto me all that travel, and be heavy laden, I will refresh you. So God loved the world, that he gave his only begotten Son, to the end that all that believe in him, should not perish, but have everlasting life.

Hear also what S. Paul saith: This is a true saying, and worthy of all men to be received, that Jesus Christ came into the world to save sinners.

Hear also what S. John saith: If any man sin, he hath an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins.

*¶ After which, the Priest shall proceed, saying, Lift up your hearts.*

*Answer.* We lift them up unto the Lord.  
*Priest.* Let us give thanks unto our Lord God.

*Answer.* It is meet and right so to do.

*Priest.* It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, Almighty, everlasting God.

## The Communion.

shall follow the proper Preface, according to the time, if there be any specially appointed, or else immediately shall follow, therefore with Angels, &c.

### ¶ Proper Prefaces.

*On Christmas day, and seven dayes after.*  
because thou diddest give Jesus Christ thine only Son to be born as this day for us, who by operation of the holy Ghost, was made man of the substance of the Virgin Mary his mother, and that without spot of sin, to make us free from all sin, Therefore with Angels, &c.

*On Easter day, and seven dayes after.*  
chiefly we are bound to praise thee for thy glorious resurrection of thy Son Jesus Christ: for he is the very Paschal Lamb which offered for us, & hath taken away the sin of the world, who by his death hath destroyed death, and his rising to life again, hath restored to us eternal life. Therefore with Angels, &c.

*On Ascension day, and seven dayes after.*  
though thy most dearly beloved Son Jesus Christ our Lord, who after his most glorious resurrection manifestly appeared to all his disciples, and in their sight ascended up into heaven, to prepare a place for us, that where he is, we might also ascend, and reign with him forever. Therefore with Angels, &c.

*On Whitsunday, and six dayes after.*  
though Jesus Christ our Lord, according to his most true promise the holy Ghost came down this day from heaven with a sudden sound as it had been a mighty wind, in the midst of fiery tongues lighting upon the Apostles, to teach them, & to lead them to all truth, to give them both the gift of divers languages, and boldness with fervent zeal, continually to preach the Gospel unto all nations, whereby they were brought out of darkness and error, into the light and true knowledge of thee, and of thy Son Jesus Christ, Therefore with Angels,

*Upon the feast of Trinity onely.*

very meet, right, & our bounden duty, to  
praise thee at all times, & in all places give thanks



## The Communion.

to thee, O Lord Almighty and everlasting  
we art one God, one Lord, not one only  
but three persons in one substance. For  
we believe of the glory of the Father, &  
believe of the Son, & of the holy Ghost, without  
difference or inequality. Therefore with change

*¶ After which Exchanges shall follow immediately*

**T**herefore with Angels, and Archangels  
with all the company of heaven, we  
magnifie thy glorious Name, evermore  
thee, and saying, Holy, holy, holy, Lord  
hosts, heaven and earth are full of thy  
Glory be to thee, O Lord most High.

*¶ Then shall the Priest kneeling down at  
board, say in the name of all them that  
receive the Communion, this prayer following*

**W**E do not presume to come to thy  
Table (O merciful Lord) trusting  
own righteousness, but in thy manifold and  
mercies. We be not worthy so much as to  
up the crumbes under thy Table: but thou  
same Lord, whose property is alwayes  
mercy: Grant us therefore, gracious Lord,  
eat the flesh of thy dear Son Jesus Christ, and  
drink his blood, that our sinful bodies  
made clean by his body, and our souls  
through his most precious blood, and that  
my evermore dwell in him, and he in us.

*¶ Then the priest (standing up) shall say as followeth*

**A**lmighty God, our heavenly Father, who  
thy tender mercy didst give thine only  
Jesus Christ, to suffer death upon the cross  
our redemption, who made there (by his ob-  
lation of himself once offered) a full perfect  
sufficient sacrifice, oblation, and satisfaction  
the sins of the whole world, and did institute  
and in his holy Gospel command us to  
a perpetual memory of that his precious  
until his coming again: hear us O  
Father, we beseech thee, and grant, that  
ceiving these thy creatures of bread and  
according to thy Son our Saviour Jesus  
holy institution, in remembrance of his  
and passion, may be partakers of his most  
body and blood, who in the same night

## The Communion

erayed, took bread, and when he had given  
he brake it, and gave it to his disciples,  
Take, eat, this is my body which is given  
ou: do this in remembrance of me. Like-  
r supper he took the cup, and when he  
ven thanks, he gave it to them, saying, Drink  
of this, for this is my blood of the New  
ment, which is shed for you and for many,  
e remission of sins: do this as often as  
ll drink it, in remembrance of me.

shall the Priest first receive the com-  
munion in both kinds himself, and next deli-  
ver to other Ministers (if any be there pre-  
sent) that they may help the chief Minister, and  
then to the people in their hands kneeling. And  
when he delivereth the bread, he shall say.

body of our Lord Jesus Christ, which was  
for thee, preserve thy body and soul into  
everlasting life: and take and eat this in remem-  
brance that Christ died for thee, and feed on him  
by faith with thanksgiving.

the Minister that delivereth the cup,  
shall say.

blood of our Lord Jesus Christ, which was  
for thee, preserve thy body & soul into ever-  
lasting life: and drink this in remembrance that  
his blood was shed for thee, and be thankful.

shall the Priest say the Lords prayer, the  
people repeating after him every petition.  
shall be said as followeth.

Our heavenly Father, we thy humble  
servants entirely desire thy Fatherly goodness,  
mercifully to accept this our sacrifice of praise  
and thanksgiving, most humbly beseeching thee  
that by the merits and death of thy Son  
Jesus Christ, & through faith in his blood, we and  
the whole Church may obtain remission of  
our sins, and all other benefits of his passion. And  
we offer and present unto thee, O Lord, our  
souls and bodies, to be a reasonable,  
and lively sacrifice unto thee, humbly be-  
seeching thee, that all we which be partakers of  
this Communion, may be fulfilled with thy  
heavenly benediction. And although we  
know thy through our manifold sins to offer

## The Communion.

unto thee any sacrifice: yet we beseech thee accept this our bounden duty and service, weighing our merits, but pardoning our offences through Jesus Christ our Lord, by whom with whom in the unity of the holy Ghost honour and glory be unto thee, O Father Almighty, world without end. Amen.

*Or this.*

**A** Almighty & everlasting God, we most heartily thank thee, for that thou dost vouchsafe to feed us, which have duly received those holy Sacraments, with the spiritual food of thy most precious body & blood of thy Son our Saviour Jesus Christ, and dost assure us thereby of thy favor and mercies toward us, and that we be very members incorporated in thy mystical body, which is the company of all faithful people, and be allowed through hope of thy everlasting kingdom the merits of the most precious death and passion of thy dear Son: we now most humbly beseech thee O heavenly Father, so to assist us with thy grace that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord, to whom with thee and the holy Ghost, honour and glory, world without end. Amen.

*¶ Then shall be said or sung.*

**G**lorious be to God on high, and in earth, good will towards men. We praise thee, O God, we bless thee, we worship thee, we glorify thee, we give thanks to thee, for thy great glory, O God heavenly King, God the Father Almighty, Lord, the only begotten Son Jesus Christ, O God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that art at the right hand of God the Father, have mercy upon us. For thou only art holy, thou only Lord, thou only O Christ, with the holy Ghost, most high in the glory of God the Father. Then shall the Priest, or Bishop, if he be present, say.

**T**he peace of God & passeth all understanding, keep your hearts & minds in the

## The Communion.

& love of God, and of his Son Jesus Christ  
Lord, and the blessing of God Almighty, the  
Father, the Son and the holy Ghost, be amongst  
and remain with you alwayes. Amen.

Collects to be said after the Offertory, when  
there is no Communion, every such day one.  
The same may be said as often as occasion  
serve, after the Collects either of Morning  
or evening prayer, Communion or Letany,  
at the discretion of the Minister.

Alight us mercifully, O Lord, in these our sup-  
plications and prayers, and dispose the way  
for thy servants, toward the attainment of ever-  
lasting salvation, that among all the changes  
and chances of this mortal life, they may ever be  
supported by thy most gracious and ready help,  
through Christ our Lord. Amen.

Almighty Lord and everlasting God, vouchsafe  
to beseech thee, to direct, sanctifie & govern  
our hearts and bodies in the wayes of thy  
Commandments, and in the works of thy Commandments,  
through thy most mighty protection, both here  
and hereafter, we may be preserved in body and soul,  
through our Lord and Saviour Jesus Christ. Amen.  
Almighty God, that  
we beseech thee, that  
the words which we have heard this day  
through our outward ears, may through thy grace  
be raised inwardly in our hearts, that they  
may bring forth in us the fruit of good living, to  
the honour and praise of thy Name, through  
Christ our Lord. Amen.

Alight us, O Lord, in all our doings, with thy  
most gracious favour, and further us with thy  
powerful help, that in all our works begun, con-  
tinued and ended in thee, we may glorifie thy ho-  
nour, and finally by thy mercy obtain ever-  
lasting life, through Jesus Christ our Lord. Amen.

Almighty God, fountaine of all wisdom, which  
knowest our necessities before we ask, and our  
weakness in asking: we beseech thee to have com-  
passion upon our infirmities, and those things  
which are unworthines we dare not, & for our blind-  
ness cannot ask, vouchsafe to give us for the  
honour of thy Son Jesus Christ our Lord. Amen.

— K —

Almighty

## The Communion.

**A**lmighty God, which hast promised in the petitions of them that ask in thy Name, we beseech thee mercifully to open thine ears to us, that have made now our prayers and supplications unto thee, and grant the things which we have faithfully asked according to thy will, may effectually be obtained to the relief of our necessities, and to the setting forth of thy glory, through Jesus Christ our Lord.

¶ Upon the holy dayes (if there be no Communion) shall be said all that is appointed in the Communion, until the end of the Homily, adding with the general prayer (for the estate of Christs Church militant here on earth) and one or more of these Collects before recited, as occasion shall serve.

And there shall be no celebration of the Supper, except there be a good number to communicate with the Priest according to his discretion.

And if there be not above twenty persons in the Parish of discretion to receive the Communion, yet there shall be no Communion, except there be at the least three to communicate with the Priest.

And in Cathedral or Collegiate Churches where be many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.

And to take away the superstition which some persons hath or might have in the bread of the Altar, it shall suffice that the Bread be such as is to be eaten at the Table with other meats, and be the purest Wheat bread that conveniently may be gotten. And if any of the Bread remain, the Curate shall have it to his use.

The Bread and Wine for the Communion shall be provided by the Curate and Churchwarden at the charges of the Parish, and the Parson shall be discharged of such sums of money, or tithes, which hitherto they have payed for the same by order of their house every Sunday.

And note, that every Parishioner shall communicate at the least three times in the year, which Easter to be one, and shall also receive the Sacraments, and other Rites, according to the order in this Book appointed. And yet

## Publike Baptism.

every Parishioner shall reckon with his Vicar, or Curate, or his or their Deputie, and pay to them or to him all Ecclesiastical duties, accustomedly due then, and at time to be paid.

The administration of Baptism to be used in the Church.

appeareth by ancient Writers, that the Sacrament of Baptism in the old time was not only ministred, but at two times in the year Easter and Whitsunside: At which times was openly ministred in the presence of all congregation: which custome now being out of use (although it cannot for many generations be well restored again) it is the good to follow the same, as near as conveniently may be. Wherefore the people are to be admonished, that it is most convenient that Baptism should not be ministred but upon Sunday and other holy daies, when the most number of people may come together, as well for that congregation there present may testify the coming of them that be newly baptized, into the number of Christs Church, as also because in Baptism of Infants, every man present may be in remembrance of his own profession to God in his Baptism. For which cause also it is expedient that Baptism be ministred in the English tongue: Nevertheless (if necessity so require) children may at all times be baptized at

when there are children to be baptized upon Sunday or holy day, the Parents shall give notice the day before night, or in the morning afore the beginning of Morning Prayer, to the Curate. When the Godfathers, Godmothers and people with the children must be ready at the Font, immediately after the last Lesson at Morning Prayer, or else immediately after the Lesson at Evening Prayer, as the Curate by discretion shall appoint. And then standing the Priest shall ask whether the children be baptized or no, If they answer, No, then shall the Priest say thus.

Publike Baptism.

**D**early beloved, forasmuch as all be conceived and born in sin, that our Saviour Christ saith, he can enter into the kingdom of God except he be regenerate and born anew of water and the holy Ghost, I beseech you to call upon God the Father, through our Jesus Christ, that of his bounteous mercy he grant to these children that thing, which by nature they cannot have, that they may be born with water and the holy Ghost, and receive into Christs holy Church, and be made lively members of the same.

*¶ Then shall the Priest say.*

*Let us pray.*

**A**lmighty and everlasting God, which of thy great mercy didst save Noe and his family in the Ark from perishing by water, and also safely lead the children of Israel thy people through the red sea, figuring thereby thy holy Baptism, and by the Baptism of thy wellbeloved Jesus Christ, diddest sanctifie the flood Jordan, and all other waters. so the mystical washing away of sin, we beseech thee for thine infinite mercy that thou wilt mercifully look upon these children, sanctifie them, and wash them with the word of the holy Ghost, that they being delivered from the bondage of sin, may be received into the Ark of Christs Church, and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally they may come to the land of everlasting life, there to dwell with thee world without end, through Jesus Christ our Lord. Amen.

**A**lmighty and immortal God, the aid of all that need, the helper of all that flee unto thee for succor, the life of them that believe, the resurrection of the dead: we call upon thee for these infants, that they coming to thy holy Baptism may receive remission of their sins by thy holy regeneration: receive them (O Lord) as thou hast promised by thy wellbeloved Son, saying, Whosoever shall come unto me, and shall have faith, ye shall have life: seek, and ye shall find: knock, and the door shall be opened to you. So give now unto these

## Publike Baptism,

let us that seek, find : open the gate unto  
us knock : that these Infants may enjoy the  
lasting benediction of thy heavenly walking,  
may come to the eternal kingdom, which  
thou hast promised by Christ our Lord. Amen.

*Then shall the Priest say.*

the words of the Gospel written by Saint  
in the tenth Chapter.

At a certain time they brought children to  
Christ that he should teach them, and his dis-  
ciple rebuked those that brought them. But when  
he saw it, he was displeased, and said unto them,  
Suffer the little children to come unto me, and forbid  
them not, for to such belongeth the kingdom of  
God. Verily I say unto you, Whosoever doth not  
receive the kingdom of God as a little child, he  
shall not enter therein. And when he had taken  
them up in his arms, he put his hands upon them  
and blessed them.

*When the Gospel is read, the Minister shall make  
a brief Exhortation upon the words of the  
Gospel.*

Friends, you hear in this Gospel the words of  
our Saviour Christ, that he commanded the  
children to be brought unto him, how he blamed  
those that would have kept them from him, how  
he invited all men to follow their innocency,  
how he perceived how by his outward gesture and  
he declared his good will toward them, for  
he embraced them in his arms, and laid his hands  
upon them, and blessed them: Doubt ye not there-  
of, but earnestly believe, that he will likewise  
mercifully receive these present infants, that he  
will embrace them with the arms of his mercy,  
that he will give unto them the blessing of eter-  
nal life, and make them partakers of his everlast-  
ing kingdom. Wherefore we being thus per-  
suaded of the good will of our heavenly Father  
toward these infants, declared by his Son Jesus  
Christ, and nothing doubting, but that he favour-  
ably alloweth this charitable work of ours, in  
bringing these children to his holy Baptism, let  
us heartily and devoutly give thanks unto him,  
and say.

K 4

Amen.



## Publike Baptism.

**A** Almighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: increase this knowledge, and confirm this faith in us evermore, give the holy spirit to these infants, that they may be born again, and be made heirs of everlasting life, through our Lord Jesus Christ, who liveth and reigneth with thee and the holy spirit, Father and for ever. Amen.

*¶ Then shal the Priest speak unto the Godfathers and Godmothers on this wise.*

**W**elbeloved friends, ye have brought these children here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive them, to lay his hands upon them, to bless them, to release them of their sins, and to give them the Kingdom of heaven, and everlasting life. Ye have heard also, that our Lord Jesus Christ hath promised in his Gospel, to grant these things that ye have prayed for: which promise he for his parr will most surely perform. Wherefore after this promise made by Christ, these infants must also faithfully forswear themselves by you that are their sureties, that they will forsake the devil and all his works, and constantly believe Gods holy Word, and obediently keep his Commandements.

*¶ Then shal the Priest demand of the Godfathers and Godmothers these questions following.*

Dost thou forsake the devil and all his works, the vain pomp and glory of the world, with covetous desires of the same, the carnal desires of the flesh, so that thou wilt not follow nor be led by them.

*Answer.*

I forsake them all?

*Minister.*

Dost thou believe in God the Father Almighty maker of heaven & earth and in Jesus Christ his only begotten Son our Lord? and that he was conceived by the holy Ghost, born of the Virgin Mary, that he suffered under Pontius Pilate, was crucified, dead, & buried, that he went down into hell, and also did rise again the third day, that he

## Publike Baptism.

led into heaven, and sitteth at the right hand  
God the Father Almighty, and from thence  
come again at the end of the world to judge  
quick and the dead: And dost thou believe in  
only Ghost, the holy Catholike Church, the  
communion of Saints, the remission of sins, the  
redemption of the flesh, and everlasting life after  
death?

All this I stedfastly believe.  
Wilt thou be baptized in this faith?  
That is my desire.

¶ Then shall the Priest say.

Merciful God, grant that the old Adam in  
these children may be so buried, that the new  
may be raised up in them. Amen.

Grant that all carnal affections may die in  
and that all things belonging to the Spirit,  
live and grow in them.

Grant that they may have power and strength  
to victory, and to triumph against the devil,  
world, and the flesh. Amen.

Grant that whosoever is here dedicated unto  
by our office and ministry, may also be in-  
with heavenly virtues, and everlastingly  
ordained thorow thy mercy, O blessed Lord,  
who dost live and govern all things world  
our end. Amen.

Almighty everlasting God, whose most dearly  
beloved Son Jesus Christ, for the forgiveness  
of sins, did shed out of his most precious  
both water and blood, and gave command-  
to his Disciples, that they should go reach  
missions, and baptize them in the Name of  
Father, the Son, and of the holy Ghost: Re-  
we beseech thee, the supplications of thy  
gregation, and grant that all thy servants  
shall be baptized in this water, may receive  
fulness of thy grace, and ever remain in the  
of thy faithful and elect children, through  
Christ our Lord. Amen.

¶ Then shall the Priest take the child in his hands  
ask the name: and holding the child, shall  
in the water, so it be done secretly and wa-  
done, saying. A

## Publike Baptisme.

N. I baptize thee in the Name of the Father of the Son, and of the holy Ghost. Amen.

*And if the child be weak, it shall suffice to powr water upon it, saying the foresaid words.*

I baptize thee in the name of the Father of the Son, and of the holy Ghost. Amen.

*Then shall the Priest make a cross upon the childs forehead, saying thus.*

**W**E receive this child into the congregation of Christs flock, and do give him with sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil, and to continue Christs faithful soldier and servant unto the lives end. Amen.

*¶ Then shall the Priest say.*

**S**EEING now, dearly beloved brethren, that this child be regenerate, and grafted into the body of Christs congregation, let us give thanks unto God for these benefits, and with one voice make our prayers unto Almighty God, that he will may lead the rest of the child's life according to the beginning.

*Then shall be said.*

Our Father which art in heaven, &c.

*Then shall the Priest say.*

**W**E yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy congregation. And humbly we beseech thee to bestow that he being dead unto sin, and living in righteousness, and being buried with Christ in death: may crucifie the old man, and utterly abolish the whole body of sin, that as he is partaker of the death of thy Son, so he may be partaker of his resurrection: so that finally the residue of thy holy Congregation, he may inherit of thine everlasting kingdom, through Christ our Lord. Amen.

*At the last end, the Priest calling the Godfathers and Godmothers together, shall say the exhortation following.*

## Private Baptisme

Orasmuch as these children have promised by you to forsake the devil and all his works, to serve in God, and to serve him, you must remember that it is your parts & duties, to see that these infants be taught, so soon as they shall be able to learn, what a solemn vow, promise, profession they have made by you. And they may know these things the better, shall call upon them to hear Sermons, and they shall provide that they may learn the Creed, the Lords Prayer, and the ten Commandements in the English tongue, and all other things which a Christian man ought to know and believe to his soules health, and that these children may be verruously brought up, to a godly and a Christian life, remembering alwayes, that Baptisme doth represent unto us our profession, which is to follow the example of our Saviour Christ, and to be made like unto him, that as he died and rose again for us, so should we that are baptized, die from sin, and be born again unto righteousness, continually murthering all our evill and corrupt affections, and proceeding in all vertue and godlinesse of our life.

*The Minister shall command that the children be brought to the Bishop to be confirmed of him so soon as they can say in their vulgar tongue, the Articles of the faith, the Lords Prayer, and the ten Commandements and be further instructed in the Catechism set forth for that purpose, accordingly as it is there expressed.*

And them that are to be baptized in private houses in the time of necessity, by the Minister of the Parish, or any other lawfull Minister that can be procured.

The Pastors and Curats shall often admonish the people, that they defer not the Baptisme of their children any longer then the Sunday or other day next after the child be born, unless upon great and reasonable cause declared to the Curate, and by him approved.

— And

## Private Baptism

And also they shall warn them, that in great cause or necessities, they procure not children to be baptized at home in their houses. And when great need shall compel them so, when Baptism shall be administered on this fashion.

First, let the lawful Minister & them that are present call upon God for his grace, and say the Lords prayer, if time will suffer. And the child being named by some one that is present, the said lawful Minister shall dip it in water, or powre water upon it, saying these words.

N. I baptize thee in the Name of the Father of the Son, and of the holy Ghost. Amen.

And let them not doubt, but that the child so baptized, is lawfully and sufficiently baptized, and ought not to be baptized again. But nevertheless, if the child which is after so baptized, do afterward live, it is expedient it be brought unto the Church, to the intent if the Priest or Minister of the same Parish himself baptize that child, the Congregation may be certified of the true form of Baptism him privately before used. Or if the child be baptized by any other lawful Minister, then the Minister of the Parish, where the child was born or christened, shall examine and whether the child be lawfully baptized. In which case, if they that bring any child to the Church, do answer, that the same child is already baptized, then shall the Minister examine them further, saying,

By whom was this child baptized?

Who was present when the child was baptized?

And because some things essential to this Sacrament, may happen to be omitted through haste, in such times of extremity: therefore I demand further of you,

With what matter was the child baptized?

With what words was the child baptized?

Whether think ye the child to be lawfully perfectly baptized?

And if the Minister shall find by the answer such as bring the child, that all things were as they ought to be, then shall he not christen

## Private Baptism.

again, but shall receive him as one of the  
of the true Christian people, saying thus:  
I certify you, that in this case all is well done,  
according to due order, concerning the  
baptizing of this child, which being born in ori-  
ginal sin, and in the wrath of God, is now by the  
of Regeneration in Baptism, received into  
number of the children of God, and heirs of  
lasting life. For our Lord Jesus Christ doth  
deny his grace and mercy to such infants,  
most lovingly doth call them unto him, as  
the holy Gospel doth witness to our comfort; our  
witness.

At a certain time they brought children to  
Christ, that he should touch them: and his dis-  
ciples rebuked those that brought them. But when  
he saw it, he was displeased, and said unto them,  
Suffer little children to come unto me, and for-  
bid them not: for so such belongeth the kingdom  
of God. Verily I say unto you, Whosoever doth  
receive the kingdom of God as a little child,  
shall not enter therein. And when he had said  
these things, he put them up in his arms, he put  
his hands upon them, and blessed them.

After the Gospel is read, the Minister shall make  
exhortation upon the words of the Gospel.  
Friends, you hear in this Gospel the words of  
our Saviour Christ, that he commanded the  
children to be brought unto him, how he blamed  
those that would have kept them from him, how  
he exhorted all men to follow their innocencie,  
how he perceived how by his outward gesture and  
he declared his good will toward them:  
how he embraced them in his arms, he laid his  
hands upon them, and blessed them. Doubt ye  
therefore; but earnestly believe, that he hath  
most favourably received this present infant,  
that he hath embraced him with the arms of  
mercy, that he hath given unto him the  
kingdom of eternal life, and made him partaker  
of his everlasting kingdom. Wherefore we being  
persuaded of the good will of our heaven-  
ly Father, declared by his Son Jesus Christ  
toward this Infant, let us faithfully and devout-  
ly give thanks unto him, and say the prayer  
which the Lord himself taught, and in decla-  
ration

## Private Baptism.

ation of our faith, let us recite the Article  
gained in our Creed.

Here the Minister with the Godfathers  
Godmothers shall say.

Our Father, which art in heaven, &c.

Then shall the Priest demand the name of  
child, which being by the Godfathers and  
mothers, pronounced, the Minister shall say.

Dost thou in the name of this child forsake  
devil and all his works, the vain pomp and  
of the world, with all the coverous desires of  
same, the carnal desires of the flesh, and not  
follow and be led by them?

*Answer.* I forsake them all.

*Minist.* Dost thou in the name of this child  
fesse this faith, to belive in God the Father  
mighty, maker of heaven and earth? and in  
Christ his only begotten Son our Lord? And  
he was conceived by the holy Ghost, born of  
virgin Mary, that he suffered under Pontius Pilate  
was crucified, dead, and buried, that he went  
into hell, and also did rise again the third  
that he ascended into heaven, and sitteth at  
right hand of God the Father Almighty, and  
thence he shall come again at the end of the world  
to judge the quick and the dead? And do  
in his name believe in the holy Ghost, the  
Catholike Church, the Communion of Saints,  
remission of sins, resurrection, and everlasting  
after death.

*Ans.* All this I steadfastly believe.

Let us pray.

**A** Almighty & everlasting God, heavenly Father  
we give thee humble thanks, for that thou  
vouchsafed to call us to the knowledge of  
grace and faith in thee: increase this knowledge  
and confirm this faith in us evermore: Give  
holy Spirit to this infant, that he being born  
gain, and being made heir of everlasting salvation  
through our Lord Jesus Christ may continue  
servant, and attain thy promise through the same  
our Lord Jesus Christ thy Son, who liveth and  
reigneth with thee, in the unity of the same to  
Spirit everlastingly. Amen.

Th

### Private Baptisms

shall the Minister make this exhortation  
to the Godfathers and Godmothers.

Orasmuch as this child hath promised by you  
to forsake the devil and all his works, to be-  
lieve in God, and to serve him: you must remem-  
ber that it is your part and dutie, to see that this  
child be taught, so soon as he shall be able to  
understand, what a solemn vow, promise and profession  
is made by you. And that he may know these  
things the better, ye shall call upon him to hear  
the Creed, the Lords prayer, and the ten  
commandments in the English tongue, and all  
other things that a Christian man ought to know  
and believe to his soules health, and that this  
child may be vertuously brought up, to lead a  
pious and a Christian life, remembring alway  
that Baptism doth represent unto us our professi-  
on, which is, to follow the example of our Saviour  
Christ, and be made like unto him, that as he died  
and rose again for us: so should we which are  
baptized die from sin, and rise again unto righte-  
ousness, continually mortifying all our evil and  
corrupt affections, and daily proceeding in all  
piety and godlinesse of living.

and so forth, as in publike Baptism.

But if they which bring the infants to the  
church, do make such uncertain answers to the  
first questions as that it cannot appear that  
the child was baptized with water, In the Name  
of the Father, and of the Son, and of the holy  
Ghost, (which are essential parts of Baptism)  
then let the Priest baptize it in form above  
mentioned, concerning Publike Baptism, saving that  
the dipping of the child in the Font, he shall  
omit this form of words.

If thou be not already baptized, N. I baptize  
thee in the Name of the Father, and of the Son,  
and of the holy Ghost. Amen.



The Order of Confirmation, or laying  
hands upon children baptized, and able  
to render an account of their faith according  
to the Catechism following.

TO the end that confirmation may be  
ministered, to the more edifying of such as  
receive it (according to S. Pauls doctrine,  
teacheth, that all things should be done in  
Church, to the edification of the same) it is thus  
good that none hereafter shall be confirmed,  
such as can say in their mother tongue the  
articles of the faith, the Lords prayer, and the  
Commandements, and can also answer to  
questions of this short Catechism, as the Minister  
(or such as he shall appoint) shall by his  
discretion appose them in. And this order is most  
convenient to be observed for divers considerations.

First, because that when children come to  
years of discretion, they have learned what the  
Godfathers and Godmothers promised for them  
in Baptism, they may then themselves with their  
own mouth, and with their own consent, appear  
before the Church, ratifie and confirm the same,  
and also promise that by the grace of God they  
will evermore endeavour themselves faithful  
to observe and keep such things, as they by their  
own mouth and confession have assented unto.

Secondly, forasmuch as confirmation is ministered  
unto them that be baptized, that by the imposi-  
tion of hands and prayer they may receive  
strength and defence against all temptations  
of sin, and the assaults of the world and the devil,  
it is most meet to be ministered when children  
come to that age, that partly by the frailties of  
their own flesh, partly by the assaults of the  
world and the devil, they begin to be in danger  
to fall into sundry kinds of sin.

Thirdly, for that it is agreeable with the  
order of the Church in times past, whereby it was  
ordained that Confirmation should be ministered  
to them that were of perfect age, that after  
being instructed in Christs religion should openly  
professe their own faith, and promise to be  
obedient unto the will of God.

And that no man shall think that any detriment  
shall

## The Catechism.

come to children by deferring of Confirmation, he shal know for truth, that it is certain Gods word, that children being baptized, have all things necessary for their salvation, & undoubtedly saved.

A Catechism, that is to say, An instruction to be learned of every Child, before he be brought to be confirmed by the Bishop.

*Question* **W**hat is your name?  
*Answer.* N. or M.

*Q.* Who gave you this name?

*A.* My Godfathers and Godmothers in my baptism, wherein I was made a member of Christ, child of God, and an inheritor of the Kingdom of heaven.

*Q.* What did your Godfathers and Godmothers then for you?

*A.* They did promise and vow three things in my name. First, that I should forsake the devil and all his works, the pomps and vanities of the wicked world, and all the sinfull lusts of the flesh. Secondly, that I should believe all Articles of the Christian faith. And thirdly, that I should keep Gods holy will and Commandments, and walk in the same all the days of my life.

*Q.* Dost thou now think that thou art bound to believe, and to do as they have promised for thee?

*A.* Yes verily, and by Gods help so I wil. And I thank our heavenly Father, that he hath brought me to this estate of salvation, through Jesus Christ our Saviour. And I pray God to give me grace, that I may continue in the same unto my lives end.

*Question.* Rehearse the Articles of thy belief.

*Answer.*

I believe in God the Father Almighty, maker of heaven and earth. And in Jesus Christ his only Son our Lord, which was conceived by the holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead & buried, he descended into hell, the third day he rose again from

### The Catechism

from the dead, he ascended into heaven, and  
sitteth at the right hand of God the Father  
mighty, from thence he shall come to judge  
the quick and the dead. I believe in the holy Church,  
the holy Catholike Church, the Communion  
of Saints, the forgiveness of sins, the resurrection  
of the body, and the life everlasting. Amen.

Q. What dost thou chiefly learn in these  
articles of thy belief?

A. First, I learn to believe in God the Father  
who hath made me and all the world.

Secondly, in God the Son, who hath redeemed  
me and all mankind.

Thirdly, in God the holy Ghost, who sanctifieth  
me and all the elect people of God.

Q. You said that your Godfathers and Godmothers did promise for you, that you should  
keep Gods Commandements. Tell me how many  
there be?

A. Ten.

Q. Which be they?

A. The same which God spake in the  
Tenth Chapter of Exodus, saying, I am  
the Lord thy God, which have brought thee out  
of the land of Egypt, out of the house of bondage.

1 Thou shalt have none other Gods but me.

2 Thou shalt not make to thy self any graven  
image, nor the likeness of any thing that is  
in heaven above, or in the earth beneath, or in  
the water under the earth. Thou shalt not  
bow down to them, nor worship them, for I the  
Lord thy God am a jealous God, and visit the  
iniquity of the Fathers upon the children, unto the  
third and fourth generation of them that hate me:  
but shew mercy unto thousands in them that  
love me and keep my Commandements.

3 Thou shalt not take the Name of the Lord  
thy God in vain, for the Lord will not hold  
guiltless that taketh his Name in vain.

4 Remember that thou keep holy the Sabbath  
day. Six daies shall thou labour, and do  
all that thou hast to do, but the seventh day  
is the Sabbath of the Lord thy God. In it  
thou shalt do no manner of work, thou and  
thy son and thy daughter, thy man-servant,  
and thy maid-servant, thy cattle, and the  
beast that is with thee.

## The Catechism.

stranger that is within thy gates. For in six  
the Lord made heaven and earth, the sea  
all that in them is, and rested the seventh  
Wherefore the Lord blessed the seventh day,  
hallowed it.

Honour thy Father and thy mother, that  
daies may be long in the Land which the  
thy God giveth thee.

Thou shalt do no murder.

Thou shalt not commit adultery:

Thou shalt not steal.

Thou shalt not bear false witness against thy  
neighbour.

Thou shalt not cover thy neighbors house,

nor shalt thou cover thy neighbors wife, nor his

son, nor his maid, nor his ox, nor his asse, nor

anything that is his.

Q. What dost thou chiefly learn by these  
commandements?

A. I learn two things: My duty towards God,

and my duty towards my neighbour.

Q. What is thy duty towards God?

A. My duty towards God, is to believe in

him, to fear him, and to love him with all my

heart, with all my mind, with all my soul, and

with all my strength, to worship him, to give

him thanks, to put my whole trust in him, to call

on him, to honour his holy Name and his

word, and to serve him truly all the daies of

my life?

Q. What is thy duty towards thy neighbour?

A. My duty towards my neighbor, is to love

him as my self, and to do to all men, as I would

they should do to me. To love, honour, and

to obey my father and mother. To honour and

to obey the King and his Ministers. To submit

my self to all my governours, teachers, spiritual

parents, and masters, to order my self lowly

and reverently to all my betters. To hurt no

man by word or deed. To be true and just in

my dealing. To bear no malice nor hatred

in my heart. To keep my hands from picking

and stealing, and my tongue from evil speaking,

lying, and slandering. To keep my body in tem-

perance, soberness, and chastity. Not to covet nor

to desire other mens goods, but to learn and la-

bour.

## The Catechism.

four truly to get mine own living, and to do duty in that state of life unto the which it please God to call me.

**Q.** My good child know this, that thou art able to do these things of thy self, nor to with the Commandements of God, and to serve him without his special grace, which thou must see at all times to call for, by diligent prayer: me hear therefore if thou canst say the Lord's Prayer.

*Answer.*

**O**ur Father which art in heaven. Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

**Q.** What desirest thou of God in this prayer?

**A.** I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace upon me and unto all people, that we may love him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us things that be needful both for our souls and bodies, and that he will be merciful unto us and forgive us our sins, and that it will please him to save and defend us in all dangers ghostly and worldly, and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen. So be it.

**Question.** How many Sacraments hath Christ ordained in his Church?

**A.** Two only, as generally necessary for salvation: that is to say, Baptism, and the Supper of the Lord.

**Q.** What meanest thou by this word Sacrament?

**A.** I mean an outward and visible sign of an inward and spiritual grace, given unto us ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

**Q.** How many parts be there in a Sacrament?

**A.** Two, the outward visible sign, and the inward spiritual grace.

**Q.** What

## The Catechism.

Q. What is the outward visible Sign, or form of Baptism?

A. Water, wherein the person baptized is dipped, or sprinkled with it: *In the Name of the Father, and of the Son, and of the holy Ghost.*

Q. What is the inward and spiritual grace?

A. A death unto sin, and a new birth unto righteousness: For being by nature born in sin, the children of wrath, we are hereby made children of grace.

Q. What is required of persons to be baptized?

A. Repentance, whereby they forsake sin: and Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

Q. Why then are infants baptized, when by reason of their tender age they cannot perform them?

A. Yes: they do perform them by their Sureties, who promise and vow them both in their names: which when they come to age, themselves are bound to perform.

Q. Why was the Sacrament of the Lords Supper ordained?

A. For the continual remembrance of the sacrifice of the death of Christ, and the benefits which we receive thereby.

Q. What is the outward part or sign of the Lords Supper.

A. Bread and Wine, which the Lord hath commanded to be received.

Q. What is the inward part or thing signified?

A. The Body and Blood of Christ, which are truly and indeed eaten and received of the faithful in the Lords Supper.

Q. What are the benefits whereof we are partakers thereby?

A. The strengthening and refreshing of our souls, by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Q. What is required of them which come to the Lords Supper?

A. To examine themselves whether they repent truly of their former sins, stedfastly purposing to lead a new life: have a lively faith in Gods mercy through Christ, with a thankful remembrance

## Confirmation.

membrance of his death, and be in charity  
all men.

So soon as the children can say in their  
tongue the Articles of the faith, the Lords  
the ten Commandements: and also can answer  
such questions of this short Catechism as *¶* *B*  
(or such as he shall appoint) that by his discre-  
etion appose them in: then shall they be brought  
the Bishop by one that shall be his Godfather  
Godmother, that every child may have a  
nelle of his Confirmation. And the Bishop  
confirm them on this wise.

*¶* Confirmation, or laying  
on of hands.

*Minister.* *O*ur help is in *¶* name of the Lo  
*Answer.* *O* hath made heaven and earth

*Minister.* Blessed be the Name of the Lords

*Answer.* Henceforth world without end.

*Minister.* Lord hear our prayers.

*Answer.* And let our cry come unto thee.

*¶* Let us pray.

*A*lmighty and everliving God, who  
vouchsafed to regenerate these thy  
vants by water and the holy Ghost, and  
given unto them forgiveness of all their  
strengthen them we beseech thee, O Lord  
with the holy Ghost the Comforter, and  
increase in them the manifold gifts of  
the spirit of wisdom and understanding,  
spirit of counsell and ghostly strength,  
spirit of knowledge and true godline, and  
fill them (O Lord) with the spirit of thy  
fear. Amen.

*¶* Then the Bishop shall lay his hand upon  
child severally, saying,

*D*efend, O Lord, this child, with thy  
venly grace, that he may continue  
for ever, and daily increase in thy holy  
more and more, until he come unto thy  
lasting kingdom. Amen.

*¶* Then shall the Bishop say,

Let us pray.

*A*lmighty & everliving God, which maketh  
both to will, and to do those things that

### Confirmation.

and acceptable unto thy Majesty, we make humble supplications unto thee, for thee, upon whom (after the example of the Apostles) we have laid our hands, to certifye (by this signe) of thy favour, and gracious mercie toward them: let thy fatherly hand, defende thee, ever be over them: let thy holy Spirit ever be with them, and so lead them in knowledge and obedience of thy word, that in they may obtain the everlasting life, through our Lord Jesus Christ, who with thee and holy Ghost liveth and reigneth one God, and without end. Amen.

When the Bishop shall blesse the children, saying thus.

The blessing of God Almighty, the Father, the Son, and the holy Ghost, be upon you, and remain with you for ever. Amen.

The Curate of every parish, or some other at his commandment, shall diligently upon Sundayes and holydayes, half an hour before Evening prayer in the Church, instruct and examine the children of his Parish sent unto him, as he shall think convenient, and as he shall think convenient, in some part of this Catechisme.

And all fathers, mothers, masters, and dames, shall cause their children, servants and prentices (that have not learned their Catechisme) to come to the Church at the time appointed, & obediently stand and be ordered by the Curate, until such time as they have learned all that is here appointed them to learn. And whensoever the Bishop shall give knowledge for children to be brought unto him to any convenient place for their confirmation, then shall the Curate of every Parish, bring or send in writing the names of all the children of his Parish, which can say the Creed, the Faith, the Lords prayer, and the commandments, and also how many of them can answer to the other questions contained in this Catechisme.

And there shall none be admitted to the holy Sacrament, until such time as he can say the Creed, and be confirmed.



## ¶ The form of Solemnization of Matrimony.

**F**irst, the Banes must be asked three severall Sundayes or Holy dayes, in the time of service, the people being present, after the accustomed manner.

And if the persons that should be married dwell in divers Parishes, the Banes must be asked in both Parishes: and the Curate of one Parish shall not solemnize Matrimony betwixt them, without a certificate of the Banes being thrice asked, from the Curate of the other Parish.

At the day appointed for solemnization of Matrimony, the persons to be married shall come into the body of the Church, with their friends and neighbors, & there the priest shall say thus.

**D**early beloved friends, we are gathered together here in the sight of God, and in the face of this Congregation, to joyn together this man and this woman in holy Matrimony, which is an honorable estate, instituted of God in Paradise, in the time of mans innocency, signifying to us the mystical union that is betwixt Christ and his Church: which holy estate Christ adorned and beautified with his presence, and first manifested that he wrought in Cana of Galilee, and is commanded of S. Paul to be honorable amongst men. & therefore is not to be enterprised nor taken in hand unadvisedly, lightly, or wantonly, to satisfie mens carnal lusts and appetites, like brute beasts that have no understanding, but reverently, discreetly, advisedly, soberly, and in the fear of God; duly considering the causes for which Matrimony was ordained. One was, the procreation of children, to be brought up in the fear and commandment of the Lord, and praise of God. Secondly, it was ordained for a remedy against sin, and to avoid fornication, that such persons as have not the gift of continency, might marry, and keep themselves chaste members of Christs body. Thirdly, for mutual society, help, and comfort that the Lord hath ordained, that the one should love the other, as his own self, as the church loveth Christ, who hath himselfe sanctified himselfe with the washing of water in the word, that he might present the church to himselfe, a glorious church, not having spot, or wrinkle, or any such thing, that he might sanctify himselfe, to present the church to himselfe, a glorious church, not having spot, or wrinkle, or any such thing, that he might sanctify himselfe, to present the church to himselfe, a glorious church, not having spot, or wrinkle, or any such thing.

## OF Matrimonie.

erty: into the which holy estate these two  
sons present come, now to be joyned. Therfore  
any man can shew any iust cause, why they may  
lawfully be joyned together, let him now  
say, or elle hereafter for ever hold his peace.  
And also speaking to the persons that shall be  
married, he shall say,

I requite and charge you, (as you will answer  
the dreadful day of judgment, when the se-  
crets of all hearts shal be disclosed) that if either  
of you do know any impediment why ye may  
not lawfully be joyned together in Matrimonie,  
ye conteis it. For be ye wel assured, that so  
long as ye be coupled together otherwise then  
the word doth allow, are not joyned together  
lawfully, neither is their Matrimony lawfull.

Which day of marriage, if any man do alledge  
that he declare any impediment, why they may  
not be coupled together in Matrimony by Gods  
law, or the Laws of this Realm; and will be  
bound, and sufficient sureties with him to the  
Court, or elle put in a caution to the full va-  
lue of such charge as the persons to be married  
shall sustain, to prove his allegation; then the so-  
lemnization must be deferred unto such time  
the truth be tryed. If no impediment be al-  
ledged, then shal they curate say unto the man.  
Wilt thou have this woman to thy wedded  
wife, to live together after Gods ordinance,  
in the holy estate of Matrimony? Wilt thou love  
her, comfort her, honor, and keep her, in sickness  
and health, and forsaking all other, keep thee  
to her, so long as you both shall live?

*¶ The man shall answer.*

Yes, I will.  
And shal the Minister say unto the woman.  
Wilt thou have this man to thy wedded hus-  
band, to live together after Gods ordinance,  
in the holy estate of Matrimony? Wilt thou obey him,  
and love him, honor, & keep him in sickness  
and health, and forsaking all other, keep thee  
unto him, so long as you both shall live?

*¶ Then the woman shall answer.*

Yes, I will.  
*¶ The Minister shall say.*

## OF Matrimonie

*¶ Then shall the Minister say.*

Who giveth this woman to be married  
this man?

*¶ And he Minister receiving the woman  
fathers or friends hand, shall cause the man  
take the woman by the right hand, & say  
to give their troth to other, the man first say*

I N. take thee N. to my wedded wife  
have and to hold, from this day forward  
better, for worse, for richer, for poorer, in  
sickness, and in health, to love, and to cherish  
till death us depart, according to Gods holy  
 ordinance: and thereto I plight thee my troth

*¶ Then shall they loose their hands, & the  
minister taking again the man by the right hand, shall say*

I N. take thee N. to my wedded husband  
have and to hold, from this day forward  
better, for worse, for richer, for poorer, in  
sickness, and in health, to love, cherish, and  
till death us depart, according to Gods  
 ordinance: and thereon I give thee my troth

*¶ Then shall they again loose their hands, &  
the man shall give unto the woman a Ring  
: the same upon the Book, with the accustomed  
ty to the Minister and clerk. And the Minister  
taking the Ring, shall deliver it unto the woman  
put it upon the fourth finger of the womans  
hand. And the man taught by the Minister shall say*

With this Ring, I thee wed, with my  
thee worship, and with all my worldly  
thee endow: In the name, of the Father  
the Son, and of the holy Ghost. Amen.

*¶ Then the man leaving the Ring  
fourth finger of the womans left hand  
Minister shall say.*

Let us pray.

O Eternal God, Creator and preserver  
of mankind, giver of all spiritual graces,  
author of everlasting life, send thy blessing  
these thy servants, this man & this woman,  
webless in thy Name, that as Isaac & Rebekah  
were joined faithfully together, so these persons  
surely perform and keep the vow and obliga-  
tion betwixt them made, (whereof this Ring

## OF Matrimonie.

received, is a token and pledge) and may remain in perfect love and peace together, and live according to thy Laws, through Jesus Christ our Lord. Amen.

Then shall the Priest joyn their right hands together, and say,  
Whom God hath joyued together, let no man put asunder.

Then shall the Minister speak unto the people.  
Orat much as N. & N. have consented together in holy wedlock, and have witnessed the same before God & this company, & therefore have given and pledged their troth either to other, & have declared the same by giving and receiving of a ring, and by joyning of hands, I pronounce that they be man and wife together. In the Name of the Father, of the Son, and of the Holy Ghost. Amen.

Then the Minister shall adde this blessing.  
O God the Father, God the Son, God the Holy Ghost, bless, preserve and keep you: the Lord mercifully with his favor look upon you, and so fill you with his Spirit. I benediction & grace, that you may so live together in this life, that in the world to come you may have life everlasting. Amen.  
Then the Minister or clerks, going to the Lords table, shall say or sing this Psalm following.  
Antiphona. Psal. 128.

Blessed be all they that fear the Lord; and walk in his waies.

For thou shalt eat the labour of thy hands: well it is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine; upon the walls of thy house.

Thy children like the olive branches: round about thy table.

So, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prospect all thy life long.

Yea, that thou shalt see thy childrens children: and peace upon Israel.

Glory be to the Father, and to the Son, &c.  
As it was in the beginning, &c.

## Of Matrimonie

*Or this Psalm. Deus misereatur. Psalm.*

**G**od be merciful unto us, and bless us;  
Shew us the light of his countenance,  
Be merciful unto us.

That thy way may be known upon the earth  
thy saving health among all nations.

Let the people praise thee, O God; let all  
people praise thee.

O let the nations rejoyce and be glad: for  
thalt judge the folk righteously, and govern  
nations upon the earth.

Let the people praise thee, O God: let all  
people praise thee.

Then shall the earth bring forth her increase  
and God, even our own God shall give us  
blessing.

God shall bless us: and all the ends of  
world shall fear him.

Glory be to the Father, and to the, &c.  
As it was in the beginning, is now, &c.

*The Psalm ended, and the man and the  
man kneeling afore the Lords Table, the  
standing at the Table, and turning his  
towards them, shall say.*

Lord have mercy upon us.

*Answer.*

Christ have mercy upon us.

*Minister.*

Lord have mercy upon us.

Our Father which art in heaven, &c.  
And lead us not into temptation.

*Answer.*

But deliver us from evil. Amen.

*Minister.*

O Lord save thy servant, and thy handmaiden.

*Answer.*

Which put their trust in thee.

*Minister.*

O Lord send them help from thy holy place.

*Answer.*

And evermore defend them.

*Priest.*

Be unto them a tower of strength.

## Of Matrimonie

*Answer.*

in the face of our enemies.

*Minister.*

Lord hear our prayer.

*Answer.*

Let our cry come unto thee.

*Priest.*

God of Abraham, God of Isaac, God of Jacob,  
bless these thy servants, and sow the seed of  
small life in their minds, that whatsoever in thy  
word they shall profitably learn, they may  
speedfully fulfil the same. Look, O Lord mercifully  
on them from heaven, and bless them. And as  
thou didst send thy blessing upon Abraham and  
his seed, to their great comfort: so vouchsafe to send  
thy blessing upon these thy servants, that they o-  
bediently following thy wil, and alway being in safety under  
thy protection, may abide in thy love unto their  
lives end, through Jesus Christ our Lord. Amen.  
The prayer next following shall be omitted  
where the woman is past childbirth.

Merciful Lord and heavenly Father, by whose  
gracious gift mankind is increased: we be-  
seech thee assist with thy blessing these two  
persons, that they may both be fruitful in pro-  
creation of children, and also live together so  
long in godly love and honesty, that they may  
bring forth their childrens children unto the third and  
fourth generation, unto thy praise and honour,  
through Jesus Christ our Lord. Amen.

God, which by thy mighty power hast made  
all things of nought, which also (after other  
things set in order) didst appoint that out of man  
and woman (created after thine own image and similitude)  
man should take her beginning: and knitting  
them together, didst teach, that it should never  
be lawful to put asunder those, which thou by Ma-  
trimony hadst made one, O God, which hast conse-  
crated the state of Matrimony to such an excellent  
use, that in it is signified, and represented the  
mystical marriage and unity betwixt Christ & his  
Church: Look mercifully upon these thy servants,  
that both this man may love his wife according to  
thy word (as Christ did love his Spouse & Church,

## Of Matrimonie.

whogavehimself for it, loving & cherishing it  
as his own flesh) and also that this woman may  
loving and amiable unto her husband as Rachel  
wife as Rebekah, faithful and obedient as Sarah  
and in all quietnes, sobriety & peace, be a follower  
of holy and good ymatrons: O Lord, bleis the  
both, and grant them to inherit thine everlast  
kingdom, through Jesus Christ our Lord. Amen.

*I Then shall the Priest say.*

**A**lmighty God, which at the beginning  
create our first parents Adam and Eve,  
did sanctifie and joy them together in ma  
riage, powre upon you the riches of his grace, sa  
tisfie and bless you, that ye may please  
both in body and soule and live together in  
love unto your lives end. Amen.

*Then shall begin the communion. And after  
Gospe. shall be said a Sermon, wherein ordi  
narily (so oft as there is any marriage) the office  
of a man and wife shall be declared, according  
to holy Scripture. Or if there be no Sermon,  
the Minister shall read this that followeth.*

**A**ll ye which be married, or which intend  
to take the holy estate of Matrimony upon  
you, hear what holy Scripture doth say,  
touching the duty of husbands toward their  
wives, and wives toward their husbands.

St. Paul in his Epistle to the Ephesians, the first  
chapter, doth give this commandment to all ma  
ried men: Ye husbands love your wives, even  
as Christ loved the Church, and hath given himself  
for it, to sanctifie it, purging it in the fountain of water  
through the word, that he might make it  
himself a glorious Congregation, not having  
spot or wrinkle, or any such thing, but that it should  
be holy and blameles. So men are bound to love  
their own wives, as their own bodies. He that  
loveth his own wife, loveth himself. For never  
any man hate his own flesh, but nourisheth &  
cherisheth it, even as the Lord doth the Congrega  
tion: for we are members of his body, of his flesh  
and of his bones. For this cause shall a man leave  
father & mother, and shall be joyned unto his wife  
and they two shall be one flesh. This mystery

## Of Matrimonie.

but I speak of Christ, and of the Congregation. Nevertheless, let every one of you so love his own wife, even as himself. Likewise the same S. Paul writing to the Colossians speaketh thus to all men that be married, Ye love your wives, & be not bitter unto them. For also what S. Peter the Apostle of Christ, who was himself a married man, saith unto all that are married. Ye husbands dwell with your wives according to knowledge, giving honour to the wife as unto the weaker vessel, and as to the church together of the grace of life, so that your prayers be not hindered. Whereto ye have heard the duty of the husband toward his wife: now likewise ye wives learn your duties toward your husbands, as it is plainly set forth in holy Scripture. Paul (in the famous Epistle to the Ephesians) teacheth you thus. Ye women, submit yourselves unto your own husbands, as unto the Lord, for the husband is the wifes head, even as Christ is the head of the Church, and he is also the Saviour of the whole body. Therefore as the Church or congregation is subject unto Christ, so likewise wives also be in subjection unto their own husbands in all things. And again he saith, Let wives reverence their husbands. And in his Epistle to the Colossians, S. Paul giveth you this short counsel: Ye wives submit yourselves unto your husbands, as it is convenient in the Lord. Peter also doth instruct you very godly, thus saying, Let wives be subject to their own husbands, so that if any obey not the Word, they may be won without the Word, by the conversation of the wives, while they behold your chaste conversation coupled with fear. Whose apparel let it be outward with broidered hair, & trimming with gold, either in putting on of gorgeous apparel: but let the hid man which is in the heart, be without all corruption, so that the spirit be meek and quiet, which is a precious thing in the sight of God. For after this manner (in good time) the holy women which trusted in God, apparel themselves, being subject to their own husbands,



The visitation of the sick  
as Sara obeyed Abraham, calling him Lord,  
whose daughters ye are made, doing well,  
not being dismayed with any fear.

*The new married persons, the same day of  
marriage, must receive the holy Communion.*

### THE ORDER FOR THE visitation of the sick.

*The Priest entering into the sick persons house  
shall say,*

Peace be to this house, and to all that dwell therein.

*When he cometh into the sick mans presence  
he shall say kneeling down.*

**R**emember not, Lord, our iniquities,  
nor the iniquities of our forefathers:  
spare us, good Lord, for are thy people  
whom thou hast redeemed with  
most precious blood, and be not  
with us for ever.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

Our Father which art in heaven, &c.

And lead us not into temptation.

*Answ.* But deliver us from evil. Amen.

*Priest.* O Lord save thy servant.

*Answ.* Which putteth his trust in thee.

*Minist.* Send him help from thy holy place.

*Answ.* And evermore mightily defend him.

*Priest.* Let the enemy have no advantage of him.

*Answ.* Nor the wicked approach to hurt him.

*Minist.* Be unto him, O Lord, a strong tower.

*Answ.* From the face of his enemies.

*Priest.* O Lord hear our prayers.

*Answ.* And let our cry come unto thee.

*Minist.* O Lord look down from heaven,  
hold, visit and relieve this thy

servant. Look upon him with the eyes of thy mercy,  
give him comfort and sure confidence in thee,  
defend him from the danger of the enemies,  
keep him in perpetual peace and safety, through  
Jesus Christ our Lord. Amen.

## The visitation of the sick.

Our Almighty and most merciful God, and  
our Lord, extend thy accustomed goodness to  
thy servant which is grieved with sickness:  
visit him, O Lord, as thou didst visit Peters wife  
Ananias, and the captains servant: So visit and re-  
store to this sick person his former health (if it be  
thy will) or else give him grace to take thy visi-  
tation, that after this painful life ended, he may  
live with thee in life everlasting. Amen.

Then shall the Minister exhort the sick person  
after this sort, or other like.

Early beloved, know this, that Almighty God  
is thy Lord of life & death, and over all things  
them pertaining, as youth, strength, health, age,  
wealth, and sickness. Wherefore whatsoever  
thy sickness is, know you certainly that it is  
thy visitation. And for what cause soever this  
sickness is sent unto you, whether it be to try your  
patience for the example of others, and that your  
faith may be found in every day of the Lord, laudable,  
valuable, & honorable, to the increase of glory, &  
eternal felicity, or else it be sent unto you, to cor-  
rect and amend in you whatsoever doth offend  
thy Father, know you certainly,  
if you truly repent you of your sins, & bear  
thy sickness patiently, trusting in Gods mercy, for  
the dear Son Jesus Christ his sake, & render unto  
him humble thanks for his fatherly visitation,  
committing your self wholly to his will, it shall  
be unto your profit, and help you forward in the  
way that leadeth unto everlasting life.

If the person visited be very sick, then the  
Minister may end his exhortation in this place.  
Take therefore in good worth the chastisement of  
the Lord, for whom the Lord loveth, he chastiseth,  
as S. Paul saith, he scourgeth every son whom  
he receiveth, If ye endure chastisement he offereth  
his blessing unto you, as unto his own children. What  
is he that the Father chastiseth not? If ye be  
not under correction (whereof all true children are  
takers) then are ye bastards and not children.  
Therefore seeing that when our carnal fathers do  
correct us, we reverently obey them: shall we not  
much rather be obedient to our spiritual fa-  
ther

### The visitation of the sick.

ther, and so live? And they for a few days do  
use us after their own pleasure, but he doth  
use us for our profit, to  $\S$  intent he may make  
partakers of his holiness. These words (good  
ther) are Gods words, & written in holy Scriptures  
for our comfort & instruction, that we should  
easily & with thanksgiving bear our heavenly  
tribes corrected, whensoever by any manner of  
adversity it shall please his gracious goodness to  
us. And there should be no greater comfort  
Christian persons, then to be made like unto Christ  
by suffering patiently adversities, troubles &  
necessities. For he himself went not up to joy, but  
he suffered pain, he entered not into his glory  
before he was crucified. So truly our way to eternal  
joy, is to suffer here with Christ; and our door  
enter into eternal life, is gladly to die with Christ  
that we may rise again from death, & dwell with  
him in everlasting life. Now therefore taking  
sickness which is thus profitable for you, patient  
I exhort you in the Name of God, to remember  
profession & you made to God in your Baptism.  
And forasmuch as after this life there is a court  
be given to  $\S$  righteous Judge, of whom all men  
be judged without respect of persons: I require  
you to examine your self, & your state both  
ward God & man, so that accusing & condemning  
your self for your own faults, you may find  
mercy at your heavenly Fathers hand for Christs sake  
and not to be accused & condemned in that  
final judgment. Therefore I shall shortly rehearse  
Articles of our faith, that you may know whether  
you do believe as a Christian man should, or not.

*¶ Here the Minister shall rehearse the Articles  
of the faith, saying thus.*

Dost thou believe in God the Father Almighty,  
maker of heaven and earth? &c.

*As it is in Baptism.*

Then shall the Minister examine whether he be  
charity with all the world, exhorting him to  
give from the bottom of his heart: and persons  
have offended him, & if he have offended others  
to ask them forgiveness, and where he hath done  
injury or wrong to any man, that he make amends.

## The visitation of the sick.

the uttermost of his power. And if he have afore disposed of his goods, let him then take his Will, and also declare his debts, what he oweth, and what is owing unto him, for discharging of his conscience, and quietnesse of his creditors. But men must be oft admonished, that they set an order for their temporal goods and lands, when they be in health.

These words before rehearsed, may be said before the Minister begin his prayer, as he shal see cause. The Minister may not forget nor omit to move the sick person (and that most earnestly) to liberty towards the poor.

Here shal the sick person make a special confession, if he feel his conscience troubled with any weighty matter. After which confession, the Minister shall absolve him, after this sort.

In the Name of our Lord Jesus Christ, who hath left power to his Church to absolve all sinners which truly repent and believe in him, of his great mercy forgive thee thine offences, and by his authority committed to me, I absolve thee from thy sins: In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

And then the Priest shal say the collect following.

¶ Let us pray.

Most merciful God, which according to the multitude of thy mercies dost so put away the sins of those which truly repent, that thou rememberest them no more, open thine eyes of mercy upon this thy servant, who most earnestly stretcheth pardon and forgiveness. Renew in him (O living Father) whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailties: preserve and continue this sick member in the unitie of the Church, consider his contrition, accept his tears, ease his pain, as shall be seen to thee most expedient for him. And forasmuch as he putteth his full trust onely in thy mercy, impute not unto him his former sins, but take him unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ, Amen.

¶ Then

### The visitation of the sick.

*¶ Then shall the Minister say the Psalme.  
In te Domine speravi. Psal. 71.*

**I**N thee, O Lord, have I put my trust, let  
me never be put to confusion: but rid me and  
deliver me, in thy righteousness, incline thine  
unto me, and save me.

Be thou my strong hold, whereunto I may  
resort: thou hast promised to help me: thou  
art my house of defence and my castle.

Deliver me, O my God, out of the hand of  
ungodly: out of the hand of the unrighteous  
and cruel man.

For thou, O Lord God, art the thing that I  
for: thou art my hope, even from my youth.

Through thee have I bin holden up ever  
was born, thou art he that took me out of  
mothers womb, my praise shall alway be of  
thee.

I am become as it were a monster unto me  
but my sure trust is in thee.

O let my mouth be filled with thy praises  
I may sing of thy glory and honour all the  
long.

Cast me not away in the time of age: for  
me not when my strength faileth me.

For mine enemies speak against me, and  
that lay wait for my soul, take their counsel  
together, saying God hath forsaken him, perse-  
cuted him, & take him, for there is none to deliver  
him.

Go not far from me, O God: my God,  
thee: to help me.

Let them be confounded and perish, that  
against my soul: let them be covered with  
and dishonour that seek to do me evil.

As for me, I will patiently abide always  
will praise thee more and more.

My mouth shall daily speak of thy righte-  
ness and salvation: for I know no end thereof.

I will go forth in the strength of the  
God: and will make mention of thy righte-  
ness only.

Thou (O God) hast taught me from my  
up until now: therefore will I tell of thy  
drous work.

Forsake me not, O God, in mine old age, when

### The vification of the sick.

gray headed: untill I have shewed thy strength unto this generation, and thy power unto all them that are yet for to come.

Thy righteousness (O God) is very high: and great things are they that thou hast done, O God, who is like unto thee?

What great troubles and adversities hast thou shewed me? and yet didst thou turn and refresh me: yea, and broughtest me from the deep of the earth again.

Thou hast brought me to great honour, and comforted me on every side.

Therefore will I praise thee and thy faithfulness (O God) playing upon an instrument of musick: unto thee will I sing upon the harp, O thou holy One of Israel.

My lips will be tain when I sing unto thee: and will my soul whom thou hast delivered.

My tongue also shall talk of thy righteousness all the day long: for they are confounded and brought unto shame that seek to do me evil.

Glorie to the Father, and to the son, and to the holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

### Adding this.

O Saviour of the world save us, which by thy cross and precious blood hast redeemed us, help us, we beseech thee, O God.

### ¶ Then shall the Minister say,

¶ The Almighty Lord, which is a most strong tower to all them that put their trust in him to whom all things in heaven, in earth, and under the earth do bow and obey, be now and evermore thy defence, and make thee know and feel, that there is none other name under heaven given to man, in whom, and through whom thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. Amen.

## THE COMMUNION of the sick.

**F**orasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart of this life: therefore to the intent they may be waies in a readiness to die he whoever it please Almighty God to call them, the Curate diligently from time to time, but specially in plague time exhort their parishioners to the receiving (in the church) of the holy Communion of the body & blood of our Saviour Christ: and if they do, they shall have no cause in their sudden visitation to be unquiet for lack of the same. But if the sick person be not able to come to church, and yet is desirous to receive the communion in his house, then he must give knowledge over night, or els early in the morning to his Curate, signifying also how many be appointed to communicate with him. And having a convenient place in the sick mans house, where the Curate may reverently minister, and a good number to receive the Communion with him, the Curate, with all things necessary for the same, shall there minister the holy Communion.

### The collect.

**A**lmighty everliving God, Maker of mankind, which dost correct those whom thou dost love, and chastise every one whom thou dost receive: we beseech thee to have mercy upon this thy servant, visited with thine hand, and grant that he may take his sickness patiently, and recover his bodily health (if it be thy gracious will) and whensoever his soul shall depart from the body, it may be without spot presented unto thee, through Jesus Christ our Lord. Amen.

### The Epistle. Heb. 12.

**M**y son, despise not the correction of the Lord, neither faint when thou art rebuked of him. For whom the Lord loveth, him he correcteth.

## The Communion of the sick.

Heb: yea, and he scourgeth every sou whom he receiveth.

### The Gospel. John 5.

Verily, verily I say unto you, He that heareth my word, and believeth on him that sent him with everlasting life, and shall not come into condemnation, but passeth from death unto life.

At the time of the distribution of the holy Sacrament the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the sick.

If any man either by reason of extremity of age, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment do not receive the Sacrament of Christs body and blood, then the Curate shall instruct him, that if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his blood for his redemption earnestly remembring the benefits he hath thereby, and giving him heartie thanks therefore, he doth eat and drink the body and blood of our Saviour Christ profitably to his souls health, although he do not receive the Sacrament with his mouth.

When the sick person is visited and receiveth the holy Communion all at one time, then the Priest for more expedition shall cut off the form of the Visitation at the Psalm (In time, O Lord, have I put my trust) and go straight to the Communion.

At the time of plague, sweat, or such other contagious times of sickness, or diseases, when none of the parish or neighbors can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the sick, the Minister may alone communicate with him.



## THE ORDER FOR THE buriall of the dead.

**I**f The Priest meeting the corps at the churche stile, shall say, or else the Priest and Clerke shall sing, and so go either into the Church towards the grave.

**I** Am the resurrection and the life (saith the Lord.) He that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall not die for ever. *John 11.*

**I** Know that my Redeemer liveth, & that I shall rise out of the earth in the last day, and shall be covered again with my skin, and shall see God: my flesh shall see him: yea, and I myself shall behold him, as I have seen with other, but with these same eyes. *Job 19.*

**W**E brought nothing into this world, neither may we carry any thing out of this world: that which we have received of our Father, we will give him again. The Lord giveth, and the Lord taketh away. As it pleaseth the Lord, so cometh things to pass. Blessed be the Name of the Lord. *1 Tim. 6. John 17.*

*When they come to the grave, while the corps is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerke shall sing.*

**M**AN that is born of a woman, hath but a short time to live, and is full of misery. He creepeth up and is cut down like a flower, he flourisheth as a shadow, and never continueth in one state. In the midst of life we be in death, of whom may we seek for succour, but of thee, O Lord, who for our sins justly art displeased? Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death. Thou knowest Lord, the secrets of our hearts; shut not up thy merciful eyes to our prayers; but spare us, O Lord most holy, O God most mighty, O holy and most merciful Saviour, thou most worthy judge, eternal suffer us not at our last hour for any pains of death to fall from thee. *Job. 14.*

*Then while the earth shall be cast upon the body by some standing by, the Priest shall say.*

**F**ORASMUCH as it hath pleased Almighty God of his great mercy to take unto himself the soul

## The burial of the dead.

Our dear brother here departed, we therefore  
commit his body to the ground, earth to earth,  
to ashes, sult to dust, in sure and certain  
hope of resurrection to eternal life, through our  
Lord Jesus Christ, who shall change our vile bo-  
dy, that it may be like unto his glorious body,  
according to the mighty working, whereby he  
is able to subdue all things unto himself.

*¶ Then shall be said or sung.*

I heard a voice from heaven, saying unto me,  
Write, From henceforth blessed are the dead  
that die in the Lord. Even so saith the Spirit,  
that they rest from their labours. Apoc. 14.

*¶ Then shall follow this lesson, taken out of the xv.  
chapter to the Corinthians, the first Epistle.*

Christ is risen from the dead, and become the  
first fruits of them that sleep. For by a man  
came death, and by a man came the resurrection of  
the dead. For as by Adam all die, even so by Christ  
all shall be made alive, but every man in his own  
order. The first is Christ, then they that are Christs  
at his coming. Then cometh the end, when he  
shall deliver up the kingdom to God the Fa-  
ther, when he hath put down all rule & authori-  
ty & power. For he must reign til he hath put all  
enemies under his feet. The last enemy that shall  
be destroyed is death. For he hath put all things  
under his feet. But when he saith, All things are  
under him: It is manifest that he is excepted  
which hath put all things under him. When all  
things are subdued unto him, then shall the Son also  
himself be subject unto him, that put all things  
under him, that God may be all in all. Els we do  
say we are baptized over the dead, if the dead rise  
not at all? Why are they then baptized over them?  
& why stand we alway then in jeopardy? By  
what rejoycing we have in Christ Jesus our Lord,  
we die daily. That I have fought with beasts at Ephe-  
sus after the manner of men, what advantageth it  
me, if the dead rise not again? Let us eat and drink,  
for to morrow we shall die. Be not ye deceived, e-  
ven words corrupt good manners. Awake truly out  
of sleep, and sin not, for some have not the know-  
ledge of God. I speak this to your shame, but some  
man

### The burial of the dead.

man wil say, How arise & dead? With what be-  
shal they come? Thou fool, that which thou sow-  
est, is not quickned except it die. And what sow-  
est thou? Thou sowest not the body & that be-  
but bare corn, as of wheat or some other thing. God  
giveth it a body at his pleasure, to every seed  
own body. All flesh is not one maner of flesh,  
there is one maner of flesh of men, another maner  
of flesh of beasts, another of fishes, another of birds.  
there are also celestial bodies, & there are bodies  
terrestrial: But the glory of the celestial is one  
& the glory of the terrestrial is another. The  
glory of the sun is one, and another glory of the  
Moon, and another glory of the Stars: for  
one star differeth from another in glory: So is  
the resurrection of & dead. It is sown in corrup-  
tion, it riseth again in incorruption. It is sown in dis-  
honor, it riseth again in honor. It is sown in weak-  
ness, it riseth again in power. It is sown a nat-  
ural body, it riseth again a spiritual body. There  
is a natural body, & there is a spiritual body:  
it is also written, The first man Adam was made  
a living soul, & the last Adam was made a quick-  
ning spirit. Howbeit, that which is first is nat-  
ural, but that which is natural, & then that which  
is spiritual. The first man is of the earth, earthly.  
The second man is & Lord from heaven, heavenly.  
As is & earthly, such are they that be earthly. As  
is & heavenly, such are they that are heavenly.  
And as we have borne the image of the earthly,  
so shall we bear the image of & heavenly. This say  
brethren, that flesh & blood cannot inherit the  
kingdom of God, neither doth corruption inherit  
the kingdom. Behold, I shew you a mystery, We shall  
not all sleep, but we shall all be changed, and that  
in a moment, in the twinkling of an eye, by the  
trump. For the trumpet shall blow, and we shall  
shall rise incorruptible, and we shall be changed.  
For this corruptible must put on incorruption,  
this mortal must put on immortality. When the  
corruptible hath put on incorruption, & this mor-  
tal hath put on immortality, then shall be brought  
to pass the saying that is written: Death is swal-  
lowed up into victory. Death where is thy sting?

## The burial of the dead.

Where is thy victory? The sting of death is  
the strength of sin is the Law. But thanks  
be to God, which hath given us victory through  
our Lord Jesus Christ. Therefore my dear bre-  
thren be ye stedfast and unmovable, alwaies rich  
in the work of the Lord, forasmuch as ye know  
that your labour is not in vain in the Lord.  
*The lesson ended, the Priest shall say.*

Have mercy upon us.

Have mercy upon us.

Have mercy upon us.

Father which art in heaven, &c.

Lead us not into temptation.

Deliver us from evil. Amen.

### The Priest.

Mighty God, with whom do live the spirits  
of them that depart hence in the Lord, and  
from the souls of them that be elected after  
they be delivered from the burden of the flesh,  
joy and felicity: we give thee hearty  
praises, for that it hath pleased thee to deliver  
our brother out of the miseries of this sin-  
ful world, beseeching thee, that it may please  
thy gracious goodness, shortly to accom-  
plish the number of thine elect, and to hasten thy  
kingdom, that we with this our brother, and all  
that depart in the true faith of thy holy  
Church, may have our perfect consummation and  
both in body and soul, in thy eternal and  
lasting glory. Amen.

### The collect.

Merciful God, the Father of our Lord Jesus  
Christ, who is  $\S$  resurrection and the life, in  
whom whosoever believeth, shall live, though he  
die, and whosoever liveth and believeth in him,  
shall not die eternally; who also taught us by his  
apostle Paul, not to be sorry as men without  
hope, for them that sleep in him, we meekly be-  
seee thee (O Father) to raise us from  $\S$  death of  
this  $\S$  life of righteousness, that when we shall  
depart this life, we may rest in him, as our hope  
is in our brother doth, and that at the general  
resurrection in  $\S$  last day, we may be found accep-  
ted in thy sight, and receive that blessing which  
thy

## Churching of women

thy welbeloved Son shal then pronounce to  
that love and fear thee, saying, Come ye ble  
children of my Father, receive the kingd  
prepared for you from the beginning of  
world. Grant this we beseech thee, O me  
ful Father, through Jesus Christ our Mediat  
and Redeemer. Amen.

## THE THANKESGIVING of women after child-birth, com monly called the Churching of women.

*The woman shal come into the Church, and  
shal kneel down in some convenient place,  
unto the place where the table standeth, and  
Priest standing by her, shall say these words  
such like, as the case shall require.*

**F**Orasmuch as it hath pleased Almi  
tie God of his goodnes to give  
safe deliverance, and hath preserv  
you in the great danger of chi  
birth, ye shall therefore give heart  
thanks unto God and pray.

*Then shall the priest say this Psalm. Psal.*

**I** Have lifted up mine eyes unto the hills:  
whence cometh my help.

My help cometh even from the Lord: who  
made heaven and earth.

He will not suffer thy foot to be moved:  
he that keepeth thee will not sleep.

Behold he that keepeth Israel: shall neither  
slumber nor sleep.

The Lord himself is thy keeper: the Lord  
thy defence upon thy right hand.

So that the Sun shall not burn thee by day  
nor the Moon by night.

The Lord shall preserve thee from all  
yea, it is even he that keepeth thy soul.

The Lord shall preserve thy going out,  
thy coming in: from this time forth for ever  
more.

Glory be to the Father, &c.

As it was in the beginning, &c.

## A Commination

have mercy upon us.

Christ have mercy upon us.

have mercy upon us.

our Father which art in heaven, &c.

lead us not into temptation.

But deliver us from evil. Amen.

Offer. O Lord save this woman thy servant.

Which putteth her trust in thee.

Be thou to her a strong tower.

From the face of her enemy.

Lord hear our prayer.

And let our cry come unto thee.

Minister.

Let us pray.

Almighty God, which hast delivered this woman thy servant from the great pain and perils of childbirth, grant we beseech thee most merciful Father, that she through thy help may faithfully live, and walk in her vocation according to thy will, in this life present, & also be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. Amen.  
*The woman that cometh to give her thanks, must offer accustomed offerings. And if there be a communion, it is convenient that she receive the holy communion.*

## A COMMINATION A-

gainst sinners, with certain prayers  
to be used divers times in the year.

After morning prayer the people being called together by the ringing of a Bell, and assembled in the Church, the English Letany shall be said after the accustomed manner: which ended, the Minister shall go into the pulpit, & say thus.

Rebrehen, in the primitive Church, there was a godly discipline, that at the beginning of Lent, such persons as were notorious sinners, were put to open penance, and punishment in this way, that their souls might be saved in the day of

## **A Commination.**

of the Lord, and that others admonished by example, might be the more afraid to offend.

In the stead whereof, until the said discipline may be restored again (which thing is much to be wished) it is thought good that at this time in your presence should be read the general sentences of Gods cursing against impenitent sinners gathered out of the 27. chapter of Deuteronomy and other places of Scripture, and that ye should answer to every sentence, *Amen*, to the intent that you being admonished of the great indignation of God against sinners, may the rather be called to earnest and true repentance, and walk more warily in these dangerous days, being from such vices, for the which ye affirm your own mouths the curse of God to be.

Curled is the man that maketh any carved molten image, an abomination to the Lord, the work of the hands of the craftsman, and putteth it in a secret place to worship it.

*And the people shall answer and say, Amen.*

*Minister.*

Curled is he that curseth his father and mother.

*Answer.*

*Amen.*

*Minister.*

Curled is he that removeth away the neighbor from his neighbors land.

*Answer.*

*Amen.*

*Minister.*

Curled is he that maketh the blind to go out of his way.

*Answer.*

*Amen.*

*Minister.*

Curled is he that letteth in judgement right of the stranger, of them that he hateth, and of widows.

*Answer.*

*Amen.*

*Minister.*

Curled is he that smiteth his neighbor.

**A Commination**

*Answer.*

*Minister.*

Is he that lieth with his neighbors wife?

*Answer.*

*Minister.*

Is he that taketh reward to slay the soul  
innocent blood.

*Answer.*

*Minister.*

Is he that putteth his trust in man, and  
taketh man for his defence, and in his heart  
is without faith from the Lord.

*Answer.*

*Minister.*

Are the unmerciful, the fornicatours and  
adulterers, & covetous persons, the worshipers  
of images, slanderers, drunkards, & extortioners.

*Answer.*

*Minister.*

Now seeing that all they be accursed, as the  
Prophet David beareth witness, which do  
not go astray from the commandments of God,  
(remembering the dreadful judgment hang-  
ing over our heads, & being always at hand) re-  
turn unto our Lord God with all contrition and  
weakness of heart, bewailing and lamenting our  
wretched life, acknowledging & confessing our offences,  
seeking to bring forth worthy fruits of penance.  
Now is the ax put to the root of the trees, so  
that every tree which bringeth not forth good  
fruit, is hewen down and cast into the fire

It is a fearful thing to fall into the hands of the  
living God: He shall pour down rain upon the  
wicked, snares, fire, brimstone, storm and tem-  
pest, this shall be their portion to drink. For lo,  
the Lord is come out of his place, to visit the wic-  
kedness of such as dwell upon earth. But who may  
abide the day of his coming? who shall be able to  
stand when he appeareth? his fan is in his hand,  
and



### A Commination.

and he will purge his floor, and gather his wheat into the barn, but he will burn the chaff with unquenchable fire.

The day of the Lord cometh as a thief in the night, and when men shall say, Peace, and all shall be safe; then shall sudden destruction come upon them, as sorrow cometh upon a woman travailed with child, and they shall not escape. Then shall appear the wrath of God in the day of vengeance, which obstinate sinners, through the hardness of their hearts have heaped unto themselves, which despised the goodness, patience, long suffering of God, when he called them continually to repentance. Then shall they call me, saith the Lord, but I will not hear; they shall seek me early, but they shall not find me; and because they hated knowledge, & received not the fear of the Lord, but abhorred my counsel, despised my correction. Then shall it be too late to knock, when the door shall be shut, and late to cry for mercy, when it is the time of judgement, when the terrible voice of most just iudgement, shall be pronounced upon them, when it shall be said unto them, Goye cursed into the fire everlasting, which is prepared for the devil & his angels. Therefore brethren take we heed here while the day of salvation lasteth: for the day cometh when none can work. But let us while we have the light, believe in the light, & walk as children of the light, that we be not cast into darkness, where is weeping & gnashing of teeth. Let us not abuse the goodness of God, which calleth us mercifully to amendment, and of his mercy promiseth us forgiveness of that which we have done, if (with a whole mind and true heart) we come unto him. For though our sins be as red as scarlet, they shall be as white as snow; and though they be like purple, yet shall they be as white as wool. Turn you clean, saith the Lord, from all your wickednes, & your sin shall not be your destruction. Cast away from you all your ungodliness which you have done. Make you new hearts & a new spirit. Wherefore will ye die (O ye house of Israel) saying that I have no pleasure in the death of him

## A Commination.

faith the Lord God? Turn you then and ye  
 we. Although we have sinned, yet have we an-  
 locate with the Father, Jesus Christ the righ-  
 & he it is that obtaineth grace for our sins.  
 he was wounded for our offences, and smit-  
 for our wickedness. Let us therefore return to  
 who is the merciful receiver of al true peni-  
 tence, assuring our selves, that he is ready  
 receive us; and most willing to pardon us if we  
 come unto him with faithful repentance, if we  
 submit our selves unto him, and from hence-  
 forth walk in his ways, if we will take his easie  
 & light burthen upon us, to follow him in  
 meekness, patience, & charity, and be ordered by  
 the governance of his holy spirit, seeking always  
 glory, and serving him duly in our vocation  
 with thanksgiving. This if we do, Christ wil de-  
 liver us from the curse of the Law, & from the ex-  
 emalediction which shal light upon them that  
 be set on the left hand, and he wil set us on  
 the right hand, & give us the blessed benediction  
 of the Father, commanding us to take possession of  
 his glorious kingdom: unto the which he vouch-  
 saith to bring us all for his infinite mercy. Amen.  
 Then shall they all kneel upon their knees, and  
 the Priest and clerks kneeling, where they are  
 accustomed to say the Letany, shall say this  
 Letany. *Miserere mei Deus.* Psal. 51.  
 Have mercy on me, O God, after thy great  
 goodness: according to the multitude of  
 thy mercies do away mine offences.  
 Deliver me thorowly from my wickednesse; and  
 cleanse me from my sin.  
 I acknowledge my faults: and my sin is  
 before me.  
 Against thee only have I sinned, and done this  
 in thy sight: that thou mightest be justified  
 in saying, and clear when thou art judged.  
 Behold, I was shapen in wickednesse: and in  
 iniquity my mother conceived me.  
 Thy truth thou requirest truth in the inward parts:  
 thou wilt not make me to understand wisdom secretly.  
 Thy righteousness shall purge me with hyssop, & I shall be cleau:  
 Thy truth shall wash me, & I shall be whiter then snow.  
Thou

M

### **A Commination.**

**Thou shalt make me to hear of joy & gladness  
that the bones which thou hast broken may  
joyce.**

**Turn thy face from my sins: and put out all  
misdeeds.**

**Make me a clean heart (O God:) and re-  
right spirit within me.**

**Cast me not away from thy presence:  
take not thy holy spirit from me.**

**O give me the comfort of thy help  
and stablish me with thy true Spirit.**

**Then shall I teach thy wayes unto the  
meek: and sinners shall be converted unto thee.**

**Deliver me from blood-guiltiness, O God:  
that art the God of my health: and my  
trust shall be in thy righteousness.**

**Thou shalt open my lips O Lord: my  
mouth shall shew thy praise.**

**For thou desirest no sacrifice, else will  
give it thee: but thou delightest not in  
offering.**

**The sacrifice of God is a troubled spirit:  
& contrite heart, O God: wilt thou not de-**

**O be favourable and gracious unto Sion:  
thou the wall of Jerusalem.**

**Then shalt thou be pleased with the sacrifice  
righteousnes, with & burnt-offerings & obla-  
tions: then shall they offer young bullocks upon thine**

**Glory be to the Father, &c.**

**As it was in the beginning, is now, &c.**

**Lord have mercy upon us.**

**Christ have mercy upon us.**

**Lord have mercy upon us.**

**Our Father which art in heaven, &c.**

**And lead us not into temptation.**

*Answer.*

**But deliver us from evil. Amen.**

*Minister.*

**O Lord save thy servants.**

*Answer.*

**Which put their trust in thee.**

*Minister.*

**Send them help from above.**

*Answer.*

**Anger more mightily defend them.**

A Communion

Minister.

Help us, O God, our Saviour.

Answer.

And for the glory of thy Names sake, deliver us  
merciful unto us sinners for thy Names sake,

Minister.

Lord hear our prayer.

Answer.

And let our cry come unto thee.

Minister.

¶ Let us pray.

O Lord we beseech thee mercifully hear our  
prayers, and spare all those which confesse  
their sins unto thee: that they, whose consciences  
in are accused, by thy merciful pardon may  
be absolved, through Christ our Lord. Amen.

O Most mighty God, & merciful Father, which  
hast compassion of all men, & hatest nothing  
that thou hast made, and wouldest not the death  
of a sinner, but that he should rather turn from  
iniquity, and be saved: mercifully forgive us our tres-  
passes, receive & comfort us, which be grieved  
and wearied with the burden of our sins. Thy  
property is to have mercie, to thee onely it ap-  
taineth to forgive sins: spare us therefore,  
O Lord: spare thy people whom thou hast re-  
deemed: enter not in to judgment with thy ser-  
vants which be vile earth, & miserable sinners:  
but so turn thine ire from us, which meekly ac-  
knowledge our vileness & truly repent us of our  
sins, so make hast to help us in this world, that  
we may ever live with thee in the world to  
come, through Jesus Christ our Lord. Amen.

¶ Then shall the people say this that followeth,  
after the Minister.

Turn thou us, O good Lord, & so shal we be turn-  
ed: be favorable, O Lord, be favorable to thy  
people, which turn to thee in weeping, fasting, &  
saying: for thou art a merciful God, full of com-  
passion, long suffering, & of great pity, Thou spa-  
re us, when we deserve punishment, & in thy wrath  
thou takest up on mercy. Spare thy people good Lord,  
pity them, & let not thine heritage be brought to  
confusion. Hear us, O Lord, for thy mercy is great,  
after the multitude of thy mercies look  
upon us,

M a

THE



## THE PSALMES OF DAVID.

Beatus vir.

Psal. I.

} }

Morning  
prayer.

**B**lessed is the man that hath  
walked in the counsel of the  
godly, nor stood in the way  
of sinners: and hath not sat in  
the seat of the scornfull.

But his delight is in the  
law of the Lord: and in his Law will he  
meditate himself day and night.

And he shall be like a tree planted by  
the water side: that will bring forth his fruit in  
season.

His lease also shall not wither: and  
whatsoever he doth, it shall prosper.

As for the ungodly, it is not so with  
him: but they are like the chaffe, which the  
wind scattereth away from the face of the earth.

Therefore the ungodly shall not be able  
to stand in the judgement: neither shall the  
Congregation of the righteous.

But the Lord knoweth the way of the  
righteous: and the way of the ungodly shall  
perish.

*Quare fremuerunt gentes. Psal. 2.*

**W**hy do the heathen so furiously rage together,  
and why do the people imagine a vain  
thing?

The kings of the earth stand up, and  
the rulers take counsel together: against the  
Lord, and against his Anointed.

Let us break their bonds asunder: and  
let us away their cords from us.

He that dwelleth in heaven, shall laugh  
at them: so shall the Lord have them in derision.

Then shall he speak unto them in his  
wrath, and vex them in his sore displeasure.

Moneth. The 1. day.

Yet have I set my King : upon my holy  
of Sion.

I will preach the Law, whereof the Lord  
said unto me : thou art my Son, this day  
I begotten thee.

Desire of me, and I shall give thee the hea-  
for thine inheritance ; and the uttermost  
of the earth for thy possession.

Thou shalt bruiſe them with a rod of iron :  
thou shalt break them in pieces like a Potters vessel.

Be wise now therefore, O ye Kings: be  
rejoyce ye that are judges of the earth.

Serve the Lord in fear: and rejoyce unto  
with reverence.

Kiss the Son, lest he be angry, & so ye periſh  
in the right way: if his wrath be kindled (yea but  
bleſſed are all they that put their trust in

*Domine, quid? Pſal. 3.*

Lord, how are they increased that trouble me:  
many are they that riſe againſt me.

Many a one there be that ſay of my ſoul :  
there is no help for him in his God.

But thou, O Lord, art my defender: thou  
art my worship, and the liſter up of my head.

I did call upon the Lord with my voice :  
he heard me out of his holy hill.

I laid me down and ſlept, and roſe up a-  
gain: for the Lord ſuſtained me.

I will not be afraid for ten thouſand of people:  
they have ſet themſelves againſt me round about.

Up Lord, and help me, O my God: for thou  
haſt ſet all mine enemies upon the cheek bone,

thou haſt broken the teeth of the ungodly.

Salvation belongeth unto the Lord: and  
blessing is upon the people.

*cum invocarem. Pſal. 4.*

Hear me when I call, O God of my righte-  
ousneſſe: for thou haſt ſet me at liberty when

as I was in trouble: have mercy upon me, and  
hearken unto my prayer.

O ye ſons of men, how long will ye blaſ-  
pheme mine honor: and have ſuch pleaſure in

ſaying, and ſeek after leaſing?  
Know this alſo, that the Lord hath choſen ro

Month. The i. day.

himself the man that is godly : when I call upon the Lord, he will hear me.

4 Stand in awe, and sin not : commune with your own heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousness, and put your trust in the Lord.

6 There be many that say: Who will shew us any good ?

7 Lord lift up : the light of thy countenance upon us.

8 Thou hast put gladness in my heart : since the time that their corn and wine & oyl increased.

9 I will lay me down in peace, & take my rest : it is thou Lord only that makest me dwell in safety.

*verba mea auribus. Psal. 5.*

**P**onder my words, O Lord : consider my meditation.

2 O hearken thou unto the voice of my calling, my King, and my God : for unto thee will I make my prayer.

3 My voice shalt thou hear betimes, O Lord : early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that hast no pleasure in wickedness : neither shall any evil dwell with thee.

5 Such as be foolish shall not stand in thy sight : for thou hatest all them that work vanity.

6 Thou shalt destroy them that speak leasing : the Lord will abhor both the blood thirsty and deceitful man.

7 But as for me, I will come into thy house, O Lord : upon the multitude of thy mercies : and in thy fear will I worship towards thy holy Temple.

8 Lead me, O Lord, in thy righteousness : because of mine enemies : make thy way plain before my face.

9 For there is no faithfulness in his mouth : their inward parts are very wickedness.

10 Their throat is an open sepulchre : they flatter with their tongue,

11 Destroy thou them, O God, let them perish through their own imaginations : cast them out in the multitude of their ungodliness, for they have rebelled against thee.

Moneth. Thei. day.

And let all them that put their trust in  
rejoyce: they shall ever be giving of  
praise, because thou defendest them, they  
love thy Name, shall be ioyful in thee.  
For thou Lord wilt give thy blessing unto  
the righteous: and with thy favourable kind-  
ness wilt thou defend him as with a shield.

*Domine in furore.*

*Psal. 6.*

*Evening  
prayer.*

Lord rebuke me not in thine indignation:  
neither chasten me in thy displeasure.

Have mercy upon me, O Lord, for I am  
sick: O Lord heal me, for my bones are vexed.

My soul is also sore troubled: but Lord,

how long wilt thou punish me?

Turn thee, O Lord, and deliver my soul:

redeem me for thy mercies sake.

For in death no man remembereth thee:

who will give thee thanks in the pit?

I am weary of my groaning, every night wash

my bed, and water my couch with my tears.

My beauty is gone for very trouble: and

is taken away because of all mine enemies.

Away from me all ye that work vanity: for

the Lord hath heard the voice of my weeping.

The Lord hath heard my petition: the

Lord will receive my prayer.

All mine enemies shall be confounded and

vexed: they shall be turned back, and

shall come to shame suddenly.

*Domine Deus meus. Psal. 7.*

Lord my God, in thee have I put my trust:

save me from all them that persecute me,

and deliver me.

Lest he devour my soul like a lion, and

tear it in pieces: while there is none to help.

O Lord my God, if I have done any such thing:

if there be any wickedness in my hands.

If I have rewarded evil unto him that

is friendly with me: yea; I have delivered

him that without any cause is mine enemy.

Then let mine enemy persecute my soul, and

take me: yea, let him tread my life down upon

the earth, and lay mine honour in the dust.



Month. The i. day.

himself the man that is godly : when I call upon the Lord, he will hear me.

4 Stand in awe, and sin not : commune with your own heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousness: and put your trust in the Lord.

6 There be many that say: Who will shew us any good ?

7 Lord lift up : the light of thy countenance upon us.

8 Thou hast put gladness in my heart: since the time that their corn and wine & oyl increased.

9 I will lay me down in peace, & take my rest: for it is thou Lord only that makest me dwell in safety.

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6 Thou shalt destroy them that speak leasing: the Lord will abhor both the blood thirsty and deceitful man.

7 But as for me, I will come into thy house, O Lord: upon the multitude of thy mercies: and in the fear will I worship towards thy holy Temple.

8 Lead me, O Lord, in thy righteousness: because of mine enemies: make thy way plain before my face.

9 For there is no faithfulness in his mouth: their inward parts are very wickedness.

10 Their throat is an open sepulchre: they flatter with their tongue,

11 Destroy thou them, O God, let them perish through their own imaginations: cast them out in the multitude of their ungodliness, for they have rebelled against thee.

Moneth. Thei. day.

And let all them that put their trust in  
rejoyce: they shall ever be giving of  
praise, because thou defendest them, they  
love thy Name, shall be ioyful in thee.  
For thou Lord wilt give thy blessing unto  
the righteous: and with thy favourable kind-  
ness wilt thou defend him as with a shield.

*Domine ne in furore.*

*Psal. 6.*

} } *Evening  
prayer.*

Lord rebuke me not in thine indignation:  
neither chasten me in thy displeasure.

Have mercy upon me, O Lord, for I am  
sick: O Lord heal me, for my bones are vexed.

My soul is also sore troubled: but Lord,

how long wilt thou punish me?

Turn thee, O Lord, and deliver my soul:

redeem me for thy mercies sake.

For in death no man remembreth thee:

who will give thee thanks in the pit?

I am weary of my groaning, every night wash

my bed, and water my couch with my tears.

My beauty is gone for very trouble: and

is gone away because of all mine enemies.

Away from me all ye that work vanity: for

the Lord hath heard the voice of my weeping.

The Lord hath heard my petition: the

Lord will receive my prayer.

All mine enemies shall be confounded and

vexed: they shall be turned back, and

come to shame suddenly.

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save me from all them that persecute me,

and deliver me.

Lest he devour my soul like a lion, and

tear it in pieces: while there is none to help.

O Lord my God, if I have done any such thinge

as if there be any wickedness in my hands.

If I have rewarded evil unto him that

hath been friendly with me: yea; I have delivered

him, that without any cause is mine enemy.

Then let mine enemy persecute my soul, and

take me: yea, let him tread my life down upon

the earth, and lay mine honour in the dust.

Moneth. Thei. day.

6 Stand up (O Lord) in thy wrath, and lift up thy self: because of the indignation of mine enemies, arise up for me in the judgement: thou hast commanded.

7 And so shall the congregation of the people come about thee: for their sakes thou shalt lift up thy self again.

8 The Lord shall judge the people, give sentence with me, O Lord: according to my righteousness, and according to the innocency that is in me.

9 O let the wickednesse of the ungodly come to an end: but guide thou the iust.

10 For the righteous God: trieth the heart and reins.

11 My help cometh of God: which preserveth them that are true of heart.

12 God is a righteous iudge, strong and patient: and God is provoked every day.

13 If a man will not turn, he will whet his sword: he hath bent his bow, and made it ready.

14 He hath prepared for him the instruments of death: he ordeineth his arrows against the persecutors.

15 Behold he travelleth with mischief: he hath conceived sorrow, & brought forth ungodliness.

16 He hath graven & digged a pit: and is fallen himself into the destruction which he made for others.

17 For his travel shall come upon his own head, and his wickedness shall fall upon his own pate.

18 I will give thanks unto the Lord according to his righteousness: and will praise the Name of the Lord the most high.

*Domine Dominus. Psal. 8.*

O Lord our governour, how excellent is thy Name in all the world: thou that hast thy glory above the heavens.

2 Out of the mouth of very babes and sucklings hast thou ordeined strength, because of thine enemies: that thou mightest still the enemy and the avenger.

3 For I will consider the heavens, even the works of thy fingers: the Moon and the Stars which thou hast ordeined.

4 What is man that thou art mindful of him? and the son of man that thou visitest him?

5 Thou

Mouth: The ij. day.

Thou madest him lower then the Angels:  
thou crown him with glory and worship.

Thou makest him to have dominion of  
works of thy hands: and thou hast put all  
things in subjection under his feet.

All sheep and oxen: yea, and the beasts  
of the field.

The fowls of the air, & the fishes of the sea: and  
every beast that creepeth upon the earth.

O Lord our governour: how excellent is thy  
name in all the world?

*confitebor tibi.* } } *Morning*  
*Psal. 9.* } } *prayer.*

Will give thanks unto thee, O Lord, with my whole  
heart: I will speak of all thy marvellous works  
I will be glad & rejoyce in thee: yea, my songs  
I make of thy Name: O thou most Highest.  
While mine enemies are driven back: they  
shall fall and perish at thy presence.

For thou hast maintained my right and my  
cause: thou art set in thy throne that judgest right.  
Thou hast rebuked the heathen, and de-  
stroyed the ungodly: thou hast put out their  
counsell for ever and ever.

O thou enemy, destructions are come to a per-  
petual end: even as thy cities which thou hast de-  
stroyed, their memorial is perished with them.  
But the Lord shall endure for ever: he hath  
prepared his seat for judgement.

For he shall iudge the world in righteousness:  
he shall minister true judgement unto the people.

The Lord also will be a defence for the op-  
pressed: even a refuge in due time of trouble.

And they that know thy Name, will put  
their trust in thee: for thou Lord hast never  
deserted them that seek thee.

O praise the Lord which dwelleth in Sion:  
show the people of his doings.

For when he maketh inquisition for blood,  
he remembereth them: and forgetteth not the  
complaint of the poor.

Have mercy upon me, O Lord, consider the  
trouble which I suffer of them that hate me:  
and that liftest me up from the gates of Death.

Moneth. The ii. day.

14 That I may shew all thy praises with  
the ports of the daughter of Sion: I  
rejoyce in thy salvation.

15 The Heathen are sunk down in the  
that they made: in the same net which they  
hid privily, is their foot taken.

16 The Lord is known to execute judgment  
ungodly is trapped in the works of his own hands.

17 The wicked shall be turned into hell: and  
all the people that forget God.

18 For the poor shall not always be forgotten:  
patient abiding of the meek shall not perish forever.

19 Up Lord, and let not man have the upper  
hand: let the heathen be judged in thy sight.

20 Put them in fear (O Lord) that the heathen  
may know themselves to be but men.

*Ut quid Domine? Psal. 10.*

**W**hy standest thou so far off (O Lord) and  
hiddest thy face in the needful time of trouble?

2 The ungodly for his own lust, doth per-  
cute the poor: let them be taken in the crafti-  
wiliness that they have imagined.

3 For the ungodly hath made boast of his own  
heart's desire: and speaketh good of the covetous  
whom God abhorreth.

4 The ungodly is so proud, that he careth  
not for God: neither is God in all his thoughts.

5 His wayes are alwayes grievous: thy judg-  
ments are far above out of his sight, and there-  
fore despieth he all his enemies.

6 For he hath said in his heart, Tush, I shall not  
be cast down: there shall no harm happen unto me.

7 His mouth is full of cursing, deceit, and fraud:  
under his tongue is ungodliness and vanity.

8 He sitteth lurking in the thievish corners of the  
streets: & privily in his lurking dens doth he hunt  
after the innocent, his eyes are set against the poor.

9 For he lieth waiting secretly, even as a lion  
lurketh he in his den: that he may ravish the poor.

10 He doth ravish the poor when he getteth  
him into his net.

11 He falleth down and humbleth himself before  
the congregation of the poor may fall into the  
hand of his captains.

Moneth. The ij. day.

He hath said in his heart, Tush, God hath forgotten: he hideth away his face, and he will not see it.

Arise (O Lord God) and lift up thine eyes: and forget not the poor.

Wherefore should the wicked blaspheme thee: while he doth say in his heart, Tush, thou carest not for it.

Surely thou hast seen it: for thou beholdest ungodlinesse and wrong.

That thou mayest take the matter into thy hand; the poor committeth himself unto thee: for thou art the helper of the friendlesse.

Break thou the power of the ungodly and malicious: take away his ungodliness: and thou shalt find none.

The Lord is king for ever and ever: and the heathen are perished out of the land.

Lord, thou hast heard the desire of the poor: thou preparest their heart, and thine ear hearkeneth thereto.

To help the fatherlesse and poor unto their right: that the man of the earth be no more exalted against them.

*In Domino confido. Psal. 11.*

IN the Lord put I my trust: how say ye then to my soul that she should fly as a bird unto ship?

For lo the ungodly bend their bow, and make ready their arrows within the quiver: that they may privily shoot at them which are true of heart.

For the foundations will be cast down: and what hath the righteous done?

The Lord is in his holy Temple: the Lords seat is in heaven.

His eyes consider the poor: and his eye-lids smeth the children of men.

The Lord alloweth the righteous: but the ungodly, and him that delighteth in wickedness, doth his soul abhor.

Upon the ungodly he shall rain snares, fire and brimstone, storm, and tempest: this shall be their portion to drink.

For the righteous Lord loveth righteousness: his countenance will behold the thing that is just.

*Salvum*

Moneth. The ii. day.

*Saluum me fac.* } } Evening  
Psal. 12. } } prayer.

**H**elp me Lord, for there is not one good man left: for the faithful are minished from among the children of men.

2 They talk of vanity every one with his neighbour: they do but flatter with their lips, and dissemble with their double heart.

3 The Lord shall root out all deceitful lips, and the tongue that speaketh proud things.

4 Which have said, with our tongue will we prevail: we are they that ought to speak, who is Lord over us?

5 Now for the comfortles troubles sake of the needy: & because of the deep sighing of the poor.

6 I will up (saith the Lord:) and will be against every one from him that swelleth against him, and will set them at rest.

7 The words of the Lord are pure words: as the silver which from the earth is tried, and purified seven times in the fire.

8 Thou shalt keep them, O Lord: thou shalt preserve him from this generation for ever.

9 The ungodly walk on every side: when they are exalted, & children of men are put to rebuke.

*Usque quo Domine* Psal. 13.

**H**ow long wilt thou forget me (O Lord) for ever: how long wilt thou hide thy face from me?

2 How long shall I seek counsel in my soul, and be so vexed in my heart: how long shall mine enemies triumph over me?

3 Consider and hear me, O Lord my God: lighten mine eyes, that I sleep not in death.

4 Lest mine enemy say, I have prevailed against him: for if I be cast down, they that trouble me will rejoyce at it.

5 But my trust is in thy mercy: and my heart is joyful in thy Salvation.

6 I will sing of the Lord, because he hath dealt so lovingly with me: yea, I will praise the Name of the Lord most Highest.

*Dixit in spiritibus.* Psal. 14.

**T**he fool hath said in his heart: there is no God. They are corrupt & become abominable.

Moneth. The iij. day.

their doings: there is not one that doth  
good (no not one.)

The Lord looked down from heaven upon  
the children of men: to see if there were any  
that would understand and seek after God.

But they are all gone out of the way, they  
altogether become abominable: there is  
none that doth good, no not one.

Their throat is an open sepulchre, with  
their tongues have they deceived: the poison  
of Asps is under their lips.

Their mouth is full of cursing and bit-  
terness: their feet are swift to shed blood.

Detraction and unhappiness is in their  
eyes: and the way of peace have they not  
known, there is no fear of God before their eyes.

Have they no knowledge, that they are all  
workers of mischief: eating up my peo-  
ple as it were bread?

And call not upon the Lord, there were they  
brought in great fear (even where no fear was:)  
for God is in the generation of the righteous.

As for you, ye have made a mock at  $\S$  counsel  
of the poor: because he putteth his trust in  $\S$  Lord.

Who shall give salvation unto Israel out of Sion:  
when the Lord turne h the captivity of his peo-  
ple, then shall Jacob rejoyce, & Israel shall be glad.

*Domine quis habitabit.* } } *Morning*  
*Psal. 15.* } } *prayer.*

Lord, who shall dwell in thy Tabernacle: or  
who shall rest upon thy holy hill?

2 Even he that leadeth an uncorrupt life:  
and doth the thing that is right, and speaketh  
the truth from his heart.

3 He that hath used no deceit in his tongue,  
nor done evil to his neighbour: and hath not  
slandered his neighbour.

4 He that setteth not by himself, but is lowly  
in his own eyes: and maketh much of them that  
fear the Lord.

5 He that sweareth unto his neighbor, & disappoint-  
eth him not: though it were to his own hinderance.

6 He that hath not given his money upon u-  
rury, nor taken reward against the innocent.

7 Who



Moneth. The iij. day.

Who so doeth these things shall never  
*Conserua me. Psal. 16.*

**P**Reserue me, O God: for in thee have I  
my trust.

O my soul, thou hast said unto the Lord: he  
is my God, my goods are nothing unto thee.

All my delight is upon the Saints that  
in the earth: and upon such as excel in vertue.

But they that run after another god: shall  
have great trouble.

Their drink offerings of blood will I not offer:  
neither make mention of their names with thanksgiving.

The Lord himself is the portion of mine inheritance,  
and of my cup: thou shalt maintain my head.

The lot is fallen unto me in a fair ground:  
yea, I have a goodly heritage.

I will thank the Lord for giving me warning:  
my reins also chasten me in the night season.

I have set God alwayes before me: for he  
is on my right hand, therefore I shall not fall.

Wherefore my heart was glad, and my glasse  
rejoyced: my flesh also shall rest in hope.

For why? thou shalt not leave my soule  
in hell: neither shalt thou suffer thy holy One  
to see corruption.

Thou shalt shew me the path of life, in thy  
presence is the fulness of joy: and at thy right  
hand there is pleasure for evermore.

*Exaudi, Domine, iustitiam. Psal. 17.*

**H**ear the right, O Lord, consider my com-  
plaint, and hearken unto my prayer: that  
goeth not out of feigned lips.

Let my sentence come forth from thy presence:  
and let thine eyes look upon the thing that is equall.

Thou hast proved and visited mine heart  
the night season, thou hast tried me, and shalt  
finde no wickedness in me: for I am utterly  
purposed, that my mouth shall not offend.

Because of mens works that are done against  
the words of my lips: I have kept me from the  
ways of the destroyer.

O hold thou up my goings in thy paths:  
that my footsteps slip not.

I have called upon thee, O God, for thou shalt  
hear me.

Moneth. The iij. day.

me: encline thine ear to me, and hearken  
to my words.

Shew thy marvellous loving kindness, thou  
that art the saviour of them that put their  
trust in thee: from such as resist thy right hand.  
Keep me as the apple of an eye: hide me un-  
der the shadow of thy wings.

From the ungodly that trouble me: mine enemies  
compass me round about to take away my soul.

They are inclosed in their own fat: and  
their mouth speaketh proud things.

They lie waiting in our way on every  
side: turning their eyes down to the ground.

Like as a lion that is greedy of his prey: and  
it were, a lions whelp lurking in secret places.

Lord, disappoint him, and cast him down:  
And deliver my soul from the ungodly, which is a  
word of thine.

From the men of thine hand, O Lord, from  
the men, I say, and from the evil world: which  
are their portion in this life, whose bellies  
are filled with thy hid treasure.

They have children at their desire: and  
they are the rest of their substance for their babes.

But as for me, I will behold thy presence  
O righteousness: and when I awake up after  
my likeness I shall be satisfied with it.

*Diligam te. } { Evening  
Psal. 18. } { prayer.*

Will love thee (O Lord) my strength: the Lord  
is my stony rock & my defence: my Saviour, my  
God, and my might, in whom I will trust, my buck-  
ler, the horn also of my salvation, and my refuge.

I will call upon the Lord, which is worthy to  
be praised: so shall I be safe from mine enemies.

The sorrows of death compassed me: and  
the overflowings of ungodliness made me afraid.

The pains of hell came about me: the  
snares of death overtook me.

In my trouble I will call upon the Lord:  
and complain unto my God.

So shall he hear my voice out of his holy  
Temple: and my complaint shall come before  
him, it shall enter even into his ears.

Moneth. Theiij. day.

7 The earth trembled and quaked: the foundations also of the hills shook and were removed, because he was wroth.

8 There went a smoak out of his presence, and a consuming fire out of his mouth: so the coales were kindled at it.

9 He bowed the heavens also and came down, and it was dark under his feet.

10 He rode upon the Cherubims, and did fly: he came flying upon the wings of the wind.

11 He made darkness his secret place: his payillion round about him: with dark waters and thick clouds to cover him.

12 At the brightness of his presence his clouds removed: hailstones and coals of fire.

13 The Lord also thundred out of heaven, and his highest gave his thunder: hailstones & coals of fire.

14 He sent out his arrows and scattered them: he cast forth lightnings, and destroyed them.

15 The springs of waters were seen, and the foundations of the round world were discovered at thy chiding, O Lord: at the blasting of the breath of thy displeasure.

16 He shall send down from the high to fetch me: and shall take me out of many waters.

17 He shall deliver me from my strong enemy, and from them which hate me: for they are too mighty for me.

18 They prevented me in the day of my trouble: but the Lord was my upholder.

19 He brought me forth also into a place of liberty: he brought me forth, even because he had a favour unto me.

20 The Lord shall reward me after my righteous dealing: according to the cleanness of my hands shall he recompense me.

21 Because I have kept the ways of the Lord, and have not forsaken my God as the wicked do.

22 For I have an eye unto all his laws: and will not cast out his Commandments from me.

23 I was also uncorrupt before him: and eschewed mine own wickedness.

24 Therefore shall the Lord reward me after my righteous dealing: and according unto the cleanness

Moneth. The iij. day

ness of my hands in his eye sight.

With the holy, thou shalt be holy: and  
a perfect man thou shalt be perfect.

With the clean thou shalt be clean: and  
thou shalt learn towardness.  
For thou shalt save the people that are  
derisive: and shalt bring down the high  
of the proud.

Thou shalt also light my candle: the Lord  
God shall make my darkness to be light.

For in thee I shall discomfit an host of  
: and with the help of my God, I shall  
over the wall.

The way of God is an undefiled way: the  
of the Lord also is tried in the fire, he is the  
ruler of all them that put their trust in him.

For who is God but the Lord: or who hath  
strength, except our God?

It is God that girdeth me with strength  
war: and make th in my way perfect.

He maketh my feet like harts feet: and  
he hath me up on high.

He teacheth mine hands to fight: and mine  
arms shall break even a bow of steel.

Thou hast given me the defence of thy sal-  
vation: thy right hand also shall hold me up, and  
thy loving correction shall make me great.

Thou shalt make room enough under me  
to go: that my footsteps shall not slide.

I will follow upon mine enemies, and  
I will take them: neither will I turn again  
until I have destroyed them.

I will smite them, that they shall not be  
able to stand: but fall under my feet.

Thou hast girded me w strength unto the bat-  
tle: thou shalt throw down mine enemies under me.

Thou hast made mine enemies also to  
be as their backs upon me: and I shall destroy  
all that hate me.

They shall cry, but there shall be none to  
hear them: yea, even unto the Lord shall they  
cry, but he shall not hear them.

I will bear them as smal as the dust before the  
wind: I will cast them out as the clay in the streets.

Moneth. The iiii. day.

43 Thou shalt deliver me from the striving  
of the people: and thou shalt make me the  
head of the heathen.

44 A people whom I have not known  
shall serve me.

45 As soon as they hear of me, they shall obey me,  
but the strange children shall dissemble with me.

46 The strange children shall fail: and  
be afraid out of their prisons.

47 The Lord liveth, and blessed be my strong  
helper: and praised be the God of my salvation.

48 Even the God which seeth that I be  
revenged and subdueth the people unto me.

49 It is he that delivereth me from my cruel  
enemies, and setteth me up above mine adver-

saries: thou shalt rid me from the wicked man.

50 For this cause will I give thanks unto  
thee (O Lord) among the Gentiles: and  
praises unto thy Name.

51 Great prosperity giveth he unto his King,  
and sheweth loving kindness unto David  
his anointed, and to his seed for evermore.

*Celi enarrant.* { { *Morning*  
*Psal. 19.* { { *prayer.*

**T**he heavens declare the glory of God: and  
the firmament sheweth his handy work.

2 One day telleth another: and one  
certifieth another.

3 There is neither speech nor language:  
their voices are heard among them.

4 Their sound is gone out into all lands,  
their words into the ends of the world.

5 In them hath he set a tabernacle for the sun,  
which cometh forth as a bridegroom out of  
his chamber, & rejoiceth as a gyant to run his course.

6 It goeth forth from the uttermost part of  
heaven, and runneth about unto the end of  
the earth: and there is nothing hid from his heat.

7 The law of the Lord is an undefiled  
testimony: the testimony of the Lord  
is sure, and giveth wisdom unto the simple.

8 The statutes of the Lord are right, and  
joyce the heart: the commandment of the Lord  
is pure, and giveth light unto the eyes.

Moueth. The liii. day.

The fear of the Lord is clean, and endureth  
the judgements of the Lord are true,  
righteous altogether.

More to be desired are they then gold,  
then much fine gold: sweeter also then ho-  
ney and the honey comb.

Moreover by them is thy servant taught:  
in keeping of them there is great reward.

Who can tell how oft he offendeth: O  
Lord, thou art from my secret faults.

Keep thy servant also from presumptuous  
words: lest they get the dominion over me: so shall I  
not be defiled, & innocent from the great offence  
of the words of my mouth, and the meditation  
of my heart: be alway acceptable in thy sight.  
O Lord, my strength: and my redeemer.

*Exaudiat te Dominus. Psal. 20.*

O Lord, hear thee in the day of trouble:  
the Name of the God of Jacob defend thee.  
Send thee help from the sanctuary: and  
strengthen thee out of Sion.

Remember also thy offerings: and accept  
thy burnt sacrifice.

Grant thee thy hearts desire, and fulfil all  
thy mind.

We will rejoyce in thy salvation, and trust  
in the Name of the Lord our God: thou  
shalt perform all thy petitions.

Now know I that the Lord helpeth his anoin-  
ted, and wil hear him from his holy heaver: even  
in the wholsom strength of his right hand.

Some put their trust in charrets, and some in  
horses: but we will remember the Name of  
the Lord our God.

They are brought down and fallen: but  
we are risen and stand upright.

Save Lord, and hear us, O King of  
heaven: when we call upon thee.

*Domine in virtute Psal. 21.*

The King shall rejoyce in thy strength, O Lord,  
exceeding glad shall he be of thy salvation.  
Thou hast given him his hearts desire: and  
not denied him the request of his lips.

For thou shalt prevent him with the blessings  
of

Moneth. The iij. day.

of goodnes: and shalt set a crown of pure gold  
upon his head.

4 He asked life of thee, and thou gavest  
a long life: even for ever and ever.

5 His honour is great in thy salvation:  
and great worship shalt thou lay upon him.

6 For thou shalt give him everlasting felicity  
& make him glad with the joy of thy countenance.

7 And why? because the King putteth  
trust in the Lord: and in the mercy of  
most Highest, he shall not miscarry.

8 All thine enemies shall see thine hand:  
right hand shall finde out them that hate thee.

9 Thou shalt make them like a fiery oven  
of thy wrath: the Lord shall destroy them in  
displeasure, and the fire shall consume them.

10 Their trust shalt thou root out of the earth  
and their seed from among the children of men.

11 For they intended mischief against thee  
and imagined such a device, as they are not  
to perform.

12 Therefore shalt thou put them to flight  
and the strings of thy bowe shalt thou make  
ready against the face of them.

13 Be thou exalted, Lord, in thine  
strength: so will we sing and praise thy power.

Deus, Deus meus } } Evening  
Psal. 22. } } prayer.

**M**Y God, my God (look upon me) why  
thou forsaken me: and art so far from  
health, and from the words of my complaint.

2 O my God, I cry in the day time, but thou  
rest not: and in the night season also I take no  
rest.

3 And thou continue: holy: O thou word  
of Israel.

4 Our fathers hoped in thee: they trusted  
thee, and thou didst deliver them.

5 They called upon thee and were holpen:  
put their trust in thee, and were not confounded.

6 But as for me, I am a worm, and no man:  
very scorn of men, and the outcast of the people.

7 All they that see me laugh me to scorn:  
shoot out their lips & shake their heads, saying,

8 He trusted in God, that he would deliver him.

Moneth. The iiii. day.

Let him deliver him, if he will have him:  
thou art he that took me out of my mo-  
thers womb: thou wast my hope when I hanged  
upon my mothers breasts.

I have been left unto thee ever since I was  
born: thou art my God even from my mothers  
womb.

O go not from me, for trouble is hard at  
hand: and there is none to help me.

Many oxen are come about me: fat bulls of  
Babylon close me in on every side.

They gape upon me with their mouths: as  
were a ramping and roaring lion.

I am poured out like water: and all my  
strength is out of joynt: my heart also in the  
midst of my body is even like melting wax.

My strength is dried up like a potsherd,  
my tongue cleaveth to my gums: and thou  
wilt bring me into the dust of death.

For (many) dogs are come about me: and  
the counsel of the wicked layeth siege against me.

They pierced my hands and my feet, I  
tell all my bones: they stand staring and  
staring upon me.

They part my garments among them: and  
they cast lots upon my vesture.

But be not thou far from me, O Lord:  
hasten my succour, haste thee to help me.

Deliver my soul from the sword: my  
soul from the power of the dog.

Save me from the lions mouth: thou hast heard  
me from among the horns of the unicorns.

I will declare thy Name unto my brethren:  
in the midst of the congregation will I praise thee.

O praise the Lord ye that fear him:  
praise him all ye of the seed of Jacob, and  
praise him all ye seed of Israel.

For he hath not despised nor abhorred the low  
poor: he hath not hid his face from  
the poor when he called unto him, he heard him.

My praise is of thee in the great congre-  
gation: my vows will I perform in the sight  
of him that fear him.

The poor shall eat and be satisfied: they that  
seek



Moneth. The v. day.

seek after the Lord shall praise him  
heart shall live for ever.

27 All the ends of the world shall reue  
themselves, and be turned unto § Lord: and  
kindreds of the nations shall worship before

28 For the kingdom is the Lords, and  
the governour among the people.

29 All such as be set upon earth: have  
and worshiped.

30 All they that go down into the dust  
kneel before him: and no man hath quitted  
his own soul.

31 My seed shall serve him: they shall  
be counted unto the Lord for a generation.

32 They shall come, and the heavens  
declare his righteousness: unto a people  
shall be born, whom the Lord hath made

*Dominus regit me. Psal. 23.*

**T**he Lord is my shepherd: therefore  
I lack nothing.

2 He shall feed me in a green pasture: and  
he shall lead me forth besides the waters of comfort.

3 He shall convert my soul and bring me  
the paths of righteousness for his Name.

4 Yea, though I walk through the valley  
shadow of death, I will fear no evil: for  
thou art with me, thy rod and thy staffe comfort

5 Thou shalt prepare a table before me  
against them that trouble me: thou hast anointed  
my head with oyl, and my cup shall be full.

6 But thy loving kindness and mercie  
shall follow me all the dayes of my life: and  
I shall dwell in the house of the Lord for ever.

*Dominus est terra. } } Morning  
Psal. 24. } } prayer.*

**T**he earth is the Lords, & all § therein  
is compassed of § world, & they that dwell

2 For he hath founded it upon the seas  
prepared it upon the floods.

3 Who shall ascend into the hill of the Lord  
or who shall rise up in his holy place?

4 Even he that hath clean hands, and  
a pure heart: and that hath not lifted up his  
vanity, nor sworn to deceive his neighbour.

Moneth. The v. day.

He shall receive the blessing from the Lord:  
righteousness from the God of his salvation.

This is the generation of them that seek  
thee: even of them that seek thy face, O Jacob.

Lift up your heads, O ye gates, & be ye lift up ye  
lifting doors: & the King of glory shall come in.

Who is the King of glory: it is the Lord strong  
mighty, even the Lord mighty in battel.

Lift up your heads, O ye gates, & be ye lift up ye  
lifting doors; & the King of glory shall come in.

Who is the King of glory: even the Lord  
mighty, he is the King of glory.

*Ad te, Domine. Psal. 25.*

Unto thee, O Lord, will I lift up my soul, my  
God, I have put my trust in thee: O let

me not be confounded, neither let mine ene-  
mies triumph over me.

For all they that hope in thee, shall not be  
shamed: but such as transgress without a  
cause, shall be put to confusion.

Shew me thy wayes, O Lord: and teach  
me thy paths.

Lead me forth in thy truth, and learn me:  
for thou art the God of my salvation, in thee

has been my hope all the day long.

Call to remembrance, O Lord, thy tender  
mercies: and thy loving kindness which hath

been ever of old.

Oh remember not the sins and offences of  
my youth: but according to thy mercy think

upon me (O Lord) for thy goodness.

Gracious and righteous is the Lord: there-  
fore will he teach sinners in the way.

Unto them that be meek shall he guide in judgment:  
such as be gentle, them shall he learn his way.

All the paths of the Lord are mercy and  
peace: unto such as keep his covenant and his

commandments.

For thy Names sake, O Lord; be merciful  
unto my sin, for it is great.

What man is he that feareth the Lord:  
unto him shall he teach in the way that he shall choose.

His soul shall dwell at ease: and his seed shall  
inherit the land.

Moneth. The v. day.

13 The secret of the Lord is among them  
fear him: and he will shew them his love.

14 Mine eyes are ever looking unto the Lord  
for he shall pluck my feet out of the net.

15 Turn thee unto me, and have mercy  
me: for I am desolate and in misery.

16 The sorrows of my heart are enlarged  
O bring thou me out of my trouble.

17 Look upon mine adversity and misery  
forgive me all my sin.

18 Consider mine enemies how many they  
and they bear a tyrannous hate against me.

19 O keepe my soul, and deliver me: let me  
be confounded, for I have put my trust in the Lord.

20 Let perfectness and righteous dealing  
upon me: for mine hope hath been in the Lord.

21 Deliver Israel, O God: out of all  
troubles.

*Judica me, Domine. Psal. 26.*

**B**E thou my judge, O Lord, for I have  
innocently: my trust hath been in the Lord,  
therefore shall I not fall.

2 Examine me, O Lord, and prove  
try out my reins, and my heart.

3 For thy loving kindness is ever before  
eyes: and I will walk in thy truth.

4 I have not dwelt with vain persons:  
neither will I have fellowship with the deceitful.

5 I have hated the congregation of the  
wicked: and will not sit among the ungodly.

6 I will wash my hands in innocency, O Lord,  
and so will I go to thine altar.

7 That I may shew the voice of thanksgiving:  
and tell of all thy wondrous works.

8 Lord, I have loved the habitation of  
thy house: and the place where thy honor dwelleth.

9 O shut not up my soul with the sinners:  
my life with the bloodthirsty.

10 In whose hands is wickedness: and  
their right hands are full of gifts.

11 But as for me I will walk innocently:  
O Lord deliver me, and be merciful unto me.

12 My foot standeth right: I will praise  
the Lord in the congregation.

Domine

Moneth. The v. day.

*Dominus illumina 10.*

*Psal. 27.*

} } *Evening  
prayer.*

The Lord is my light and my salvation, whom  
then shall I fear: the Lord is the strength  
of my life, of whom then shall I be afraid?

When the wicked (even mine enemies  
my foes) came upon me to eat up my  
flesh: they stumbled and fell.

Though an host of men were laid against me, yet  
not my heart be afraid: & though there rose  
up against me, yet will I put my trust in him.  
One thing have I desired of the Lord, which I  
require: even that I may dwell in the house  
of the Lord all the days of my life, to behold  
the beauty of the Lord, and to visit his temple:  
For in the time of trouble he shall hide me  
in his tabernacle: yea, in the secret place of his  
dwelling shall he hide me, and set me up upon  
a rock of stone.

And now shall he lift up mine head: a-  
gainst mine enemies round about me.

Therefore will I offer in his dwelling an  
oblation with great gladness: I will sing  
and speak praises unto the Lord.

Hearken unto my voice, O Lord, when I cry  
unto thee: have mercy upon me, and hear me.

My heart hath talked of thee, seek ye my  
face: for the Lord will I seek.

O hide not thou thy face from me: nor  
thy servant away in displeasure.

Thou hast been my succour leave me not,  
neither forsake me, O God of my salvation.

When my father and my mother forsake  
me, the Lord taketh me up.

Teach me thy way, O Lord: and lead  
me in the right way, because of mine enemies.

Deliver me not over into the wil of mine  
enemies: for there are false witnesses risen  
against me, and such as speak wrong.

I should utterly have fainted, but that I  
truly to see the goodness of the Lord.

And of the living.

Be thou the Lord's leisure: be strong, and  
comfort thine heart, & put thou thy trust

in the Lord.

Moneth. The v. day.

*Ad te Domine. Psal. 28.*

**U**NTO thee wil I cry, O Lord my strength:  
think no scorn of me, lest if thou  
as though thou hearest not, I become  
them that go down into the pit.

2 Hear the voice of my humble petition  
when I cry unto thee: when I hold up my hands  
toward the mercy-seat of thy holy temple.

3 O pluck me not away (neither destroy  
with the ungodly and wicked doers: who  
speak friendly to their neighbours, but imagine  
mischief in their hearts.

4 Reward them according to their deeds:  
according to the wickedness of their own inventions.

5 Recompense them after the work of  
their hands: pay them that they have deserved.

6 For they regard not in their minds  
works of the Lord, nor the operation of  
his hands: therefore shall he break them down,  
and not build them up.

7 Praised be the Lord: for he hath heard  
the voice of my humble petitions.

8 The Lord is my strength and my shield:  
my heart hath trusted in him, and I am  
therefore my heart danceth for joy, and  
my song will I praise him.

9 The Lord is my strength: and he is  
wholesome defence of his anointed.

10 O save thy people, and give thy blessing  
unto thine inheritance: feed them, and set  
them up for ever.

*Afferte Domino. Psal. 29.*

**B**RING unto the Lord, O ye mighty,  
young rams unto the Lord: ascribe  
unto the Lord worship and strength.

2 Give the Lord the honour due unto  
his Name: worship the Lord with holy voices.

3 It is the Lord that commandeth the  
floods: it is the glorious God that maketh the  
thunder.

4 It is the Lord that ruleth the Sea, the  
voice of the Lord is mighty in operation: the  
voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the cedars:  
yea, the Lord breaketh the cedars of Libanus.

Monerh. The vi. day.

He made them also to skip like a calf. Liban  
also and Syron like a young unicorn.

The voice of the Lord divideth the flames of

the voice of the Lord shaketh the wilderness;

the Lord shaketh the wilderness of Cades.

The voice of the Lord maketh the hinds to

forth yong, & discovereth the thick bushes:

the temple doth every man speak of his honor

The Lord sitteth above the water flood:

the Lord remaineth a King for ever.

The Lord shall give strength unto his people:

the Lord shall give his people the blessing of peace

*Antabo te Domine.* } { *Morning*

*Psal. 30.* } { *Prayer.*

Thou magnified me, O Lord, for thou hast set me

and not made my foes to triumph over me

O Lord my God, I cryed unto thee: and

thou hast healed me.

Thou Lord hast brought my soul out of hel

thou hast kept my life from them that go down

into the pit.

Thou sing praises to the Lord (O ye saints of

and give thanks to him for a remem

ber of his holiness.

His wrath endureth but the twinkling of

an eye: & in his pleasure is life; heaviness may en

dure a night, but joy cometh in the morning.

And in my prosperity I said, I shall never

be moved: thou Lord of thy goodness hast

set my hill so strong.

Thou diddest turn thy face (from me:) and

thou art troubled.

Then cryed I unto thee, O Lord: and gat me

unto my Lord right humbly.

What profit is there in my blood: when I

am cast down unto the pit?

Shall the dust give thanks unto thee: or

shall it declare thy truth?

Hear, O Lord, and have mercy upon me:

be thou my helper.

Thou hast turned my heaviness into joy:

thou hast put off my sackcloth, and girded me

with gladness.

Therefore shall every good man sing of thy

Moneth. The vi. day.

praise without ceasing: O my God, I will  
thanks unto thee for ever.

*In te Domine speravi. Psal. 31.*

**I**N thee, O Lord; have I put my trust:  
I never be put to confusion: deliver me  
from all unrighteousness.

2 Bow down thine ear to me: make haste  
to deliver me.

3 And be thou my strong rock, and the  
tower of my defence: that thou mayest save me.

4 For thou art my strong rock, and my  
castle: thou also my guide, & lead me for thy Name's sake.

5 Draw me out of the net that they have  
privily for me: for thou art my strength.

6 Into thy hands I commend my spirit: for  
thou hast redeemed me, O Lord, thou God of truth.

7 I have hated them that hold of supersti-  
tious vanities: and my trust hath been in thee, O Lord.

8 I will be glad and rejoice in thee, O Lord:  
for thou hast considered my trouble, and  
known my soul in adversities.

9 Thou hast not shut me up into the hands  
of mine enemy: but hast set my feet in a large  
open space.

10 Have mercy upon me, O Lord, for  
mine soul is troubled: and mine eye is consumed  
for sorrow, yea, my soul and my body.

11 For my life is waxen old with sorrow,  
and my years with mourning.

12 My strength faileth me, because of  
iniquity: and my bones are consumed.

13 I became a reproof among all mine  
enemies: but especially among my neighbors: and  
mine acquaintance were afraid of me, & they  
did see me without, conveyed themselves from me.

14 I am clean forgotten, as a dead man  
out of minde: I am become like a broken vessel.

15 For I have heard the blasphemy of  
the multitude: and fear is on every side,  
they conspire together against me, and  
their counsel to take away my life.

16 But my hope hath been in thee, O Lord:  
I have said, Thou art my God.

17 My time is in thy hand, deliver me  
from the hand of mine enemies: and from them that  
hate me.

'Moneth. The vi. day.'

Shew thy servant the light of thy countenance: and save me for thy mercies sake.

Let me not be confounded, O Lord, for I called upon thee: let the ungodly be put to confusion, and be put to silence in the grave.

Let the lying lips be put to silence: which speak proudly, disdainfully, and despitefully speak against the righteous.

O how plentiful is thy goodness, which thou hast laid up for them that fear thee: and thou hast prepared for them that put their trust in thee, even before the sons of men.

Thou shalt hide them privily by thine own grace, from the provoking of all men, thou shalt keep them secretly in thy tabernacle from the rebuke of tongues.

Thanks be unto the Lord for he hath shewed his marvellous great kindness in a strong city.

And when I made haste I said: I am caught of the sight of thine eyes.

Nevertheless, thou heardest the voice of my prayer, when I cried unto thee.

O love the Lord, all ye his saints: for the Lord preserveth them that are faithful, and plentifully rewardeth the proud doer.

Be strong, and he shall establish your hearts: because that put your trust in the Lord.

*Antiquorum.* } { Evening  
Psa. 32. } { prayer.

Blessed is he whose unrighteousness is forgiven: and whose sin is covered.

Blessed is the man unto whom the Lord hath forgiven his iniquity: and in whose spirit there is no guile.

For while I held my tongue: my bones consumed away through my daily complaining.

For thy hand is heavy upon me day and night: and my moisture is like the drought in summer.

I will acknowledge my sin unto thee: and mine unrighteousness have I not hid.

I said I will confess my sins unto the Lord:

so thou forgavest the wickedness of my sin.

For this shall every one that is godly make his prayer unto thee in a time when thou mayst be



Moreth. The vij. day.

found: but in the great water floods they  
not come nigh him.

8 Thou art a place to hide me in, thou  
preserve me from trouble: thou shalt come  
me about with songs of deliverance.

9 I will inform thee, & teach thee in the  
wherein thou shalt go: and I wil guide  
with mine eye.

10 Be ye not like to horse & mule, which  
no understanding: whose mouthes must be  
den with bit and bridle, lest they fal upon

11 Great plagues remain for the ungodly,  
but whoso puttech his trust in the Lord,  
embraceth him on every side.

12 Be glad, O ye righteous, and rejoyce in  
Lord: and be joyful all ye that are true of heart.

*Exultate iusti. Psal. 33.*

**R** Ejoyce in the Lord, O ye righteous:  
becometh well the just to be thankful.

2 Praise the Lord with harp: sing psalms  
him with the lute and instrument of ten strings.

3 Sing unto the Lord a new song: sing  
livelyly (unto him) with a good courage.

4 For the word of the Lord is true: and  
his works are faithfull.

5 He loveth righteousness and judgement:  
the earth is full of the goodness of the Lord.

6 By the word of the Lord were  $\heaven$ s made:  
& all the hosts of them by the breath of his might.

7 He gathereth the waters of the sea together  
as it were upon an heap: and layeth up the  
as in a treasure house.

8 Let all the earth fear the Lord: stand in  
of him all ye that dwell in the world.

9 For he spake, and it was done: he com-  
manded, and it stood fast.

10 The Lord bringeth the counsel of  
heathen to nought: and maketh the devices  
the people to be of none effect, and casteth  
the counsels of princes.

11 The counsel of the Lord shal endure  
ever: and the thoughts of his heart from  
generation to generation.

12 Blessed are the people whose God is the Lord  
Jehovah.

Moneth. The vi. day.

and blessed are the folk that he hath  
sent him to be his inheritance.

The Lord looked down from heaven, and  
saw all the children of men; from the ha-  
bitation of his dwelling, he considereth all  
that dwell in the earth.

He hath shined all the hearts of them; and  
understandeth all their works.

There is no king that can be saved by  
multitude of an host: neither is any mighty  
man delivered by much strength.

An horse is counted but a vain thing to  
a man: neither shall he deliver any man  
by his great strength.

Behold the eye of the Lord is upon them  
that fear him: and upon them that put their  
trust in his mercy:

To deliver their souls from death: and  
to feed them in the time of dearth.

Our soul hath patiently taried for the  
Lord: for he is our help and our shield.

For our heart shall rejoyce in him: be-  
cause we have hoped in his holy Name.

Let thy merciful kindness (O Lord) be  
unto us: like as we do put our trust in thee.

*Benedicam Domino. Psal. 34.*

I will always give thanks unto the Lord: his  
praise shall ever be in my mouth.

My soul shall make her boast of the Lord:  
the humble shall hear thereof, and be glad.

O praise the Lord with me: and let us  
praise his Name together.

I sought the Lord, and he heard me: yea,  
he delivered me out of all my fear.

They had an eye unto him, and were light-  
ened: and their faces were not ashamed.

Lo, the poor cryeth, and the Lord heareth  
him, and saveth him out of all his troubles.

The angel of the Lord tarrieth round about  
him that fear him: and delivereth them.

O taste and see how gracious the Lord  
is: blessed is the man that trusteth in him.

O fear the Lord, ye that be his Saints:  
they that fear him lack nothing.

Moneth. The vii. day.

10 The lions do lack and suffer hunger  
but they which seek the Lord, shall want  
manner of thing that is good.

11 Come ye children, and hearken unto me  
I will teach you the fear of the Lord.

12 What man is he that lusteth to live;  
would fain see good dayes: keep thy tongue  
from evil, and thy lips that they speak no guile.

13 Eschew evil, and do good, seek peace  
and ensue it.

14 The eyes of the Lord are over the righteous  
and his ears are open unto their prayer.

15 The countenance of the Lord is against  
them that do evil to root out the remembrance  
of them from the earth.

16 The righteous cry, & the Lord heareth them  
and delivereth them out of all their troubles.

17 The Lord is high unto them that are  
a contrite heart, and will save such as be  
of a humble spirit.

18 Great are the troubles of the righteous  
but the Lord delivereth them out of all.

19 He keepeth all his bones: so that  
one of them is broken.

20 But misfortune shall slay the ungodly:  
they that hate the righteous shall be desolate.

21 The Lord delivereth the souls of  
his servants, and all they that put their trust  
in him, shall not be destitute.

*Judica me Domine. } { Morning  
Psal. 35. } { prayer.*

**P**lead thou my cause, O Lord, with them  
that strive with me: and fight thou against  
them that fight against me.

2 Lay hand upon the shield and buckler  
stand up to help me.

3 Bring forth thy spear, and stop the mouth  
against them that persecute me: say unto  
my soul, I am thy salvation.

4 Let them be confounded & put to shame,  
that seek after my soul: let them be turned back  
brought to confusion, & imagin mischief for me.

5 Let them be as the dust before the wind,  
and the angel of the Lord scattering them.

Moneth. The vij. day.

Let their way be dark and slippery and  
let the angel of the Lord persecute them.

For they have privily laid their net to de-  
stroy me without a cause: yea even without  
cause have they made a pit for my soul.

Let a sudden destruction come upon him un-  
awares, and his net that he hath laid privily, catch  
himself: that he may fall into his own mischief.

And my soul, be joyful in the Lord: it shall  
rejoice in his salvation.

All my bones shall say, Lord, who is like unto  
thee, which deliverest the poor from him that  
is too strong for him: yea, the poor, and him  
that is in misery, from him that spoileth him.

False witnesses did rise up: they laid to my  
charge things that I knew not.

They rewarded me evil for good: to the  
great discomfort of my soul.

Nevertheless, when they were sick, I put on  
sackcloth, and humbled my soul with fasting: and  
my prayer shall turn into mine own bosom.

I behaved myself as though it had been  
my friend, or my brother: I went heavily as  
he that mourneth for his mother.

But in mine adversity they rejoiced and  
gathered them together: yea, the very abjects  
were together against me unawares, making  
mocking at me, and ceased not.

With the flatterers were busie mockers:  
which gnashed upon me with their teeth.

Lord, how long wilt thou look upon this: O  
deliver my soul from the calamities which they  
have wrought on me, and my darling from the lions.

So wil I give thee thanks in the great con-  
gregation; I wil praise thee among much people.

O let not them that are mine enemies tri-  
umph over me ungodly: neither let them wink  
with their eyes that hate me without a cause.

And why? their commuring is not for  
peace: but they imagine deceitful words against  
me that are quiet in the land.

They gaped on me with their mouths, & said  
upon thee, lie on thee, we saw it with our eyes.

This thou hast seen, O Lord: hold not thy  
tongue

Moneth. The vii. day.

tongue then, go not far from me, O Lord.

23 Awake, and stand up to judge my quarrel: avenge thou my cause, my God, and my Lord.

24 Judge me, O Lord my God, according to thy righteousness: and let them not triumph over me.

25 Let them not say in their hearts, They have devoured him: there, so would we have it: neither let them say, We have devoured him.

26 Let them be put to confusion and shame together that reioyce at my trouble: let them be clothed with rebuke and dishonor that boast themselves against me.

27 Let them be glad and reioyce, that save my righteous dealing: yea, let them say alway. Blessed be the Lord, which hath pleasure in the prosperity of his servant.

28 And as for my tongue, it shall be talking of thy righteousness: and of thy praise all the day long.

*Dixit iniquus. Psal. 36.*

**M**Y heart sheweth me the wickedness of the ungodly: that there is no fear of God before his eyes.

2 For he flattereth himself in his own sight until his abominable sin be found out.

3 The words of his mouth are unrighteous, and full of deceit: he hath left off to behave himself wisely, and to do good.

4 He imagineth mischief upon his bed, and he hath set himself in no good way neither doth he abhor any thing that is evil.

5 Thy mercy (O Lord) reacheth unto the heavens: and thy faithfulness unto the clouds.

6 Thy righteousness standeth like a strong mountain: thy judgements are like the great deep.

7 Thou Lord shalt save both man and beast: how excellent is thy mercy, O God, in the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plentifulness of thy house: and thou shalt give them drink of thy pleasures, as out of the river.

9 For with thee is the well of life: and in thy light shall we see light.

Moneth. The vij. day.

10 O continue, forth thy loving kindness  
unto them that know thee: and thy righteous-  
ness unto them that are true of heart.

11 O let not the foot of pride come against me:  
let nor the hand of the ungodly cast me down.

12 There are they fallen (all) that work wic-  
kedness: they are cast downe, and shall not be  
able to stand.

*Noli emulari.*

*Psal. 37.*

}

{ Evening  
prayer.

13 Ret not thy self, because of the ungodly: nei-  
ther be thou envious against the evil doers.

14 For they shall soon be cut down like the  
grass: and be withered even as the green herb.

15 Put thou thy trust in the Lord, and be doing  
good: dwell in  $\S$  land, and verily thou shalt be fed.

16 Delight thou in the Lord, and he shall give  
thee thy hearts desire.

17 Commit thy way unto the Lord, and put  
thy trust in him: and he shall bring it to pass.

18 He shall make thy righteousness as clear as  
the light: and thy just dealing as the noon day.

19 Hold thee still in the Lord, and abide pa-  
tiently upon him but grieve not thy self at  
his whose way doth prosper, against the man  
that doth after evil counsels.

20 Leave off from wrath, & let go displeasure: fret  
not thy self, else shalt thou be moved to do evil.

21 Wicked doers shall be rootet out: and they that  
quietly abide  $\S$  Lord, those shall inherit  $\S$  land.

22 Yet a little while, and the ungodly shall  
be clean gone: thou shalt look after his  
place, and he shall be away.

23 But the meek spirited shall possess the earth:  
they shall be refreshed in the multitude of peace.

24 The ungodly seeketh counsel against the  
righteous: and gnasheth upon him with his teeth.

25 The Lord shall laugh him to scorn: for  
he hath seen that his day is coming.

26 The ungodly have drawn out the sword, and  
they have bent their bow: to cast down the poor and  
the needy, & to slay such as be of right conversation.

27 Their sword shall go through their own  
breast: and their bow shall be broken.

Moneth The vij. day.

16 A smal thing that the righteous hath  
better then great riches of the ungodly.

17 For the arms of the ungodly shall be  
broken: and the Lord upholdeth the righteous.

18 The Lord knoweth the dayes of the godly  
and their inheritance shall endure for ever.

19 They shall not be confounded in the  
perillous times: and in the dayes of death  
they shall have enough.

20 As for the ungodly they shall perish,  
and the enemies of the Lord shall consume as  
fat of lambs: yea, even as the smoak shall  
consume away.

21 The ungodly borroweth, and payeth not  
gain: but the righteous is merciful and liberal.

22 Such as be blessed of God shall possess  
the land: and they that be cursed of him shall  
be rooted out.

23 The Lord ordereth a good mans going  
and maketh his way acceptable to himself.

24 Though he fall, he shall not be cast away:  
for the Lord upholdeth him with his hand.

25 I have been young, and now am old:  
yet saw I never the righteous forsaken, nor  
his seed begging their bread.

26 The righteous is ever merciful and  
kind: and his seed is blessed.

27 Flee from evil, and do the thing  
that is good: and dwell forevermore.

28 For the Lord loveth the thing that  
is right: he forsaketh not his that be godly,  
and they are preserved for ever.

29 The righteous shall be punished as for  
the seed of the ungodly, it shall be rooted out.

30 The righteous shall inherit the land:  
and dwell therein for ever.

31 The mouth of the righteous is exercised in  
wisdom: & his tongue will be talking of judgment.

32 The law of his God is in his heart:  
and his going shall not slide.

33 The ungodly seeth the righteous:  
and seeketh occasion to slay him.

34 The Lord will not leave him in his hands:  
nor condemn him when he is judged.

Moneth. The viii. day.

Hope thou in  $\S$  Lord, and keep his way, and he  
will promote thee that thou shalt possess  $\S$  land:  
for the ungodly shall perish thou shalt see it:  
as I my self have seen the ungodly in great  
power: and flourishing like a green bay-tree:  
And I went by, and lo, he was gone: I sought  
him, but his place could no where be found.  
Keep innocency, and take heed unto the  
thing that is right: for that shall bring a man  
grace at the last.

As for the transgressours they shall perish  
together: and the end of the ungodly is, they  
shall be rooted out at the last.

But the salvation of the righteous cometh  
of the Lord, which is also their strength in the  
time of trouble.

And the Lord shall stand by them, and save  
them: he shall deliver them from the ungodly, and  
shall save them, because they put their trust in him.

*Domine ne in furore.* } } *Morning*  
*Psal. 38-* } } *prayer.*

Do not rebuke (O Lord) in thine anger:  
neither chasten me in thy heavy displeasure.

For thine arrows stick fast in me: and thy  
hand presseth me sore.

There is no health in my flesh, because of  
thy displeasure: neither is there any rest in  
my bones by reason of my sin.

For my wickednesses are gone over my head:  
they are like a sore burthen too heavy for me to bear.

My wounds stink, and are corrupt: through  
my foolishness.

I am brought into so great trouble and mi-  
sery; that I go mourning all the day long.

For my loins are filled with a sore disease:  
and there is no whole part in my body.

I am feeble and sore smitten: I have roared  
for the very disquietness of my heart.

Lord, thou knowest all my desire: and my  
groaning is not hid from thee.

My heart panteth, my strength hath failed  
me, and the sight of mine eyes is gone from me.

My lovers & my neighbors did stand looking  
upon my trouble, and my kinsmen stood afar off.

20 They



Moneth. The viij. day.

12 They also that sought after my life,  
snares for me: and they that went about to  
me evil, talked of wickedness, and imagined  
deceit all the day long.

13 As for me I was like a deaf man,  
heard not: and as one that is dumb, who  
doth not open his mouth.

14 I became even as a man that heareth not  
and in whose mouth are no reproofs.

15 For in thee, O Lord, have I put my trust:  
thou shalt answer for me, O Lord, my God.

16 I have required that they (even mine  
enemies) should not triumph over me: for when  
my foot slipped, they rejoiced greatly against me.

17 And I truly am set in the plague: for  
my heaviness is ever in my sight.

18 For I will confess my wickedness: and  
be sorry for my sin.

19 But mine enemies live and are mighty:  
they that hate me wrongfully, are many in number.

20 They also that reward evil for good, are  
against me: because I follow the thing that good.

21 Forsake me not, O Lord my God: be not  
thou far from me.

22 Hasten thee to help me: O Lord God of  
salvation.

*Dixi, Custodiam. Psal. 39.*

**I** Said, I will take heed to my ways: that  
I offend not in my tongue.

2 I will keep my mouth (as it were with  
bridle:) while the ungodly is in my sight.

3 I held my tongue, and spake nothing:  
I kept silence, yea, even from good words, because  
it was pain and grief to me.

4 My heart was hot within me, and while I was  
thus musing, the fire kindled: and at the  
last I spake with my tongue.

5 Lord let me know mine end, and the number  
of my days: that I may be certified how  
long I have to live.

6 Behold, thou hast made my days as it were  
a span long: and mine age is even as nothing  
in respect of thee, and verily every man living  
is altogether vanity.

Moneth. The viii. day.

For man walketh in a vain shadow, and  
quieteth himself in vain: he heaperth up  
treasures, and cannot tell who shall gather them.

And now Lord, what is my hope? truly my  
hope is even in thee.

Deliver me from all mine offences: and  
take me not a rebuke unto the foolish.

So I became dumb and opened not my mouth:  
for it was thy doing.

Take thy plague away from me: I am even  
consumed by the means of thy heavy hand.

When thou with rebukes dost chasten man  
of sin, thou makest his beauty to consume away  
as it were a moth fretting a garment:  
every man therefore is but vanity.

Hear my prayer, O Lord, & with thine ears con-  
sider my calling. hold not thy peace at my tears.

For I am a stranger with thee, and a so-  
journer, as all my fathers were.

O spare me a little, that I may recover my  
strength: before I go hence and be no more seen.

*Expectans. Expectavi.* Psal. 40.

Waited patiently for the Lord: and he in-  
clined unto me, and heard my calling,

He brought me also out of the horrible pit,  
out of the mire and clay: and set my feet  
upon the rock, and ordered my goings.

And he hath put a new song in my mouth:  
a thanksgiving unto our God.

Many shall see it and fear: and shall put  
their trust in the Lord.

Blessed is the man that hath set his hope in  
the Lord: and turned not unto the proud, and  
such as go about with lies.

O Lord my God, great are thy wondrous  
works which thou hast done: like as be also  
thy thoughts which are to us-ward, and yet  
there is no man that ordereth them unto thee.

If I would declare them, and speak of them:  
they should be more then I am able to express.

Sacrifice and meat-offering thou wouldest  
not have: but mine ears hast thou opened.

Burnt offerings and sacrifice for sin hast thou  
not required: then said I, Lo, I come.

Moneth. The viii. day.

10 In the volume of  $\S$  book it is written of  
that I should fulfil thy wil, O my God, I am o  
tent to do it; yea, thy law is within my heart.

11 I have declared thy righteousness in  
great congregation: lo, I will not refrain  
lips, O Lord, and that thou knowest.

12 I have not hid thy righteousness with  
my heart, my talking hath been of thy truth  
and of thy salvation.

13 I have not kept back thy loving me  
and truth from the great congregation.

14 Withdraw not thou thy mercy from  
O Lord: let thy loving kindness and  
truth alway preserve me.

15 For innumerable troubles are come ab  
me, my sins have taken such hold upon  
that I am not able to look up: yea, they  
more in number then the hairs of my head  
and my heart hath failed me.

16 O Lord, let it be thy pleasure to del  
me: make haste (O Lord) to help me.

17 Let them be ashamed and confounded  
gether that seek after my soul to destroy it:  
them be driven backward and put to rest  
that with me evil.

18 Let them be desolate & rewarded with sh  
that say unto me: Lie upon thee, lie upon

19 Let all those that seek thee, be joyfull  
glad in thee: and let such as love thy salve  
on, say alway, The Lord be praised.

20 As for me, I am poor and needy: but  
Lord careth for me.

21 Thou art my helper and redeemer, m  
no long tarrying, O my God.

*Beatus qui intelligit.* } { *Evening*  
*Psal. 41.* } { *prayer.*

**B**lessed is he that considereth the poor  
(needy) the Lord shall deliver him in  
time of trouble.

2 The Lord preserve him and keep him  
that he may be blessed upon earth: and del  
not thou him into the will of his enemies.

3 The Lord comfort him when he lieth sick  
on his bed: make thou all his bed in his sick

Moneth. The viii. day.

I said, Lord be mercifull unto me: heal my  
soul, for I have sinned against thee.

Mine enemies speak evil of me, when shall  
they die, and his name perish?

And if he come to see me, he speaketh vanity:  
his heart conceiveth falsehood within him,  
and when he cometh forth, he telleth it.

All mine enemies whisper together against  
me: even against me do they imagine this evil.

Let the sentence of guiltin be proceed against  
him: & now that he lieth, let him rise up no more.

Yea, even mine own familiar friend whom I  
loved: which did also eat of my bread, hath  
turned against me: and he waiteth for my fall.

But be thou merciful unto me, O Lord: raise  
me up again, and I shall reward them.

By this I know thou favourest me: that  
mine enemy doth not triumph against me.

And when I am in my health, thou upholdest  
me: and thou shalt set me before thy face for ever.

Blessed be the Lord God of Israel, world  
without end. Amen.

*Q u e s t i o n . Psalm. 42.*

Like as the hart desireth the water brooks:  
so longeth my soul after thee, O God.

My soul is a thirst for God, yea, even for the  
living God: when shall I come to appear be-  
fore the presence of God?

My tears have been my meat day and night,  
while they daily say unto me, Where is now thy  
God?

Now when I think thereupon, I pour out my  
soul by my self: for I went with the multitude,  
and brought them forth into the house of God.

In the voice of praise and thanksgiving among  
the multitude, as keep holy day,

Why art thou so full of heaviness, (O my  
soul) and why art thou so disquieted within me?

Put thy trust in God: for I will yet give  
thanks for the help of his countenance.

My God, my soul is vexed within me there-  
fore will I remember thee, concerning the land  
of Jordan, & the little hill of Hermon.

One sleep calleth another, because of the noise  
of

Moneth. The ix. day.

of the water pipes : all thy waves and floods  
are gone over me.

10 The Lord hath granted his loving kindness  
the day time : & in the night season did I find  
him, and made my prayer unto God of my life.

11 I will say unto the God of my strength  
Why hast thou forgotten me : why go I  
heavily while the enemy oppresseth me ?

12 My bones are smitten asunder, as with  
sword : while mine enemies that trouble me,  
me in the teeth ;

13 Namely, while they say daily unto  
Where is now thy God ?

14 Why art thou so vexed, O my soul :  
why art thou so disquieted within me.

15 O put thy trust in God : for I will  
thank him, which is the help of my countenance  
and my God.

*Judica me Deus. Psal 43.*

**G**ive sentence with me, O God, and defend  
cause against the ungodly people : O deliver  
me from the deceitful and wicked man.

2 For thou art the God of my strength ;  
hast thou put me from thee : and why go I  
heavily, while the enemy oppresseth me ?

3 O send out thy light and thy truth,  
they may lead me ; and bring me unto thy  
hill, and to thy dwelling.

4 And that I may go unto the altar of God,  
unto the God of my joy and gladness : and upon  
harp will I give thanks unto thee, O God, my God.

5 Why art thou so heavy, O my soul, and  
art thou so disquieted within me ?

6 O put thy trust in God : for I will yet  
thank him, which is the help of my countenance,  
and my God.

*Deus auxilium.*

*Psal. 44.*

} } *Morning  
Prayer.*

**W**E have heard with our ears, O God,  
fathers have told us : what thou hast done  
in their time of old.

2 How thou hast driven out the heathen with  
thy hand, and planted them in : how thou hast  
destroyed the nations, and cast them out.

3 For

Moneth. The ix. day.

For they gat not the land in possession  
nor their own sword: neither was it in their  
arm that helped them.

But thy right hand: and thine arm, and  
the light of thy countenance: because thou  
didst a favour unto them.

Thou art my King, O God: send help unto Jacob.

Through thee will we overthrow our ene-  
mies: and in thy Name will we tread them  
down that rise up against us.

For I will not trust in my bow: it is not my  
sword that shall help me.

But it is thou that savest us from our ene-  
mies: and puttest them to confusion that hate us.

We make our boast of God all day long:  
and will praise thy Name for ever.

But now thou art far off, and puttest us to  
confusion: and goest not forth with our armies.

Thou makest us to turn our backs upon our  
enemies: so that they which hate us, spoil our goods

Thou lettest us to be eaten up like sheep:  
thou hast scattered us among the heathen.

Thou sellest thy people for nought: and  
takest no money for them.

Thou makest us to be rebuked of our neigh-  
bours: to be laughed to scorn, and had in deri-  
sion of them that are round about us.

Thou makest us to be a by-word among the  
heathen: and that thy people shake their heads at us

My confusion is daily before me: and the  
reproach of my face hath covered me.

For the voice of the slanderer and blas-  
phemer: for the enemy and avenger.

And though all this be come upon us,  
yet do we not forget thee: nor behave our selves  
unfaithfully in thy covenant.

Our heart is not turned back: neither  
are our steps gone out of thy way.

No, not when thou hast smitten us into the  
hand of our enemies: and covered us with the sha-  
dow of death.

If we have forgotten the name of our God,  
thou wilt holden up our hands to any strange god: thou  
wilt search it out? for he knoweth the very  
thoughts of the heart.

22 For

Moneth. The xi. day.

22 For thy sake also are we killed all & day long  
and are counted as sheep appointed to be slain.

23 Up Lord, why sleepest thou? awake, and  
be not absent from us for ever.

24 Wherefore hidest thou thy face, and forgettest  
our misery and trouble?

25 For our soul is brought low, even unto  
the dust; our belly cleaveth unto the ground.

26 Arise and help us; and deliver us for  
thy mercy sake.

*Exultavit cor meum. Psal. 45.*

**M**Y heart is inditing of a good matter:  
(I speak) of the things which I have made  
to the King.

2 My tongue is the pen of a ready writer.

3 Thou art fairer then the children of men:  
full of grace are thy lips, because God hath  
blessed thee for ever.

4 Gird thee with thy sword upon thy thigh:  
O thou most mighty; according to thy word  
and renown.

5 Good luck have thou with thine honour:  
ride on, because of the word of truth, of me-  
nests, and righteousness, and thy right hand  
shall reach thee terrible things.

6 Thy arrows are very sharp, and the people  
shall be subdued unto thee: even in the mid-  
dle among the kings enemies.

7 Thy seat (O God) endureth for ever:  
thy scepter of thy kingdom is a right scepter.

8 Thou hast loved righteousness and hated iniquity:  
wherefore God (even thy God) hath anointed  
thee with the oyl of gladness above thy fellows.

9 All thy garments smell of myrrour, aloes,  
and cassia; out of the ivory palaces, whereby  
thou have made thee glad.

10 Kings daughters were among thy honourable  
men: upon thy right hand did stand & Queen  
in vesture of gold: wrought about w<sup>th</sup> divers colours.

11 Hearken (O daughter) and consider incline  
thine ear: forget also thine own people, and  
thy fathers house.

12 So shall the king have pleasure in thy beauty:  
for he is thy Lord (God) and worship thou him.

Moneth. The ix. day.

13 And the daughter of Tyre shall be there with  
the king, like as the rich also among the people  
shall make their supplication before thee.

14 The kings daughter is all glorious within,  
her clothing is of wrought gold.

15 She shall be brought unto the king in raiment of  
silk and fine work, the virgins that be her fellows shall  
be in her company, and shall be brought unto thee.  
With joy and gladness shall they be brought:  
and shall enter into the kings palace.

16 In stead of thy fathers thou shalt have chil-  
dren, whom thou mayst make princes in all lands.  
As I will remember thy name from one gene-  
ration to another, therefore shall the people  
thank thee unto thee world without end.

*Deus est in te. Psal. 46.*

God is our hope and strength a very pre-  
sential help in trouble.

17 Therefore wil we not fear though the earth  
be removed: and though the hills be carried into  
the midst of the sea.

18 Though the waters thereof rage and swell,  
though the mountains shake at the tempest  
of the same.

19 The rivers of the flood thereof shall make  
the city of God: the holy place of the  
tabernacle of the most Highest.

20 God is in the midst of her, therefore shall she  
not be removed; God shall help her, and that  
in the early.

21 The heathen make much ado, and the king-  
doms are moved: but God hath moved his  
throne, and the earth shall melt away.

22 The Lord of hosts is with us; the God of  
Jacob is our refuge.

23 O come hither, and behold the works of  
the Lord; what destruction he hath brought  
upon the earth.

24 He maketh wars to cease in all the world:  
he breaketh the bow, and knappeth the spear in  
the fire, and burneth the chariots in the fire.

25 Be still then, and know that I am God: I  
will be exalted among the heathen, and I will  
be exalted in the earth.



Moneth. The ix. day.

11 The Lord of hosts is with us : the God Jacob is our reuge.

*Omnes gentes plaudite.*

*Psal. 47.*

} { Evening  
prayer.

**O** Clap your hands together, (all ye people)  
Sing unto God with the voice of melody.

2 For the Lord is high and to be feared :  
is the great king upon all the earth.

3 He shall subdue the people under us : and  
nations under our feet.

4 He shall chuse out an heritage for us :  
the worship of Jacob whom he loved.

5 God is gone up with a merry noise :  
the Lord with the sound of the trump.

6 O sing praises, sing praises unto (our) God  
O sing praises sing praises unto our King.

7 For God is the King of all the earth :  
ye praises with understanding.

8 God reigneth over the heathen : God sitteth  
upon his holy seat.

9 The princes of the people are joyned unto  
the people of the God of Abraham : for God  
( which is very high exalted ) doth defend  
earth, as it were with a shield.

*Magnus Dominus. Psal. 48.*

**G**reat is the Lord and highly to be praised  
in every city of our God, even upon his holy seat.

2 The hill of Sion is a fair place, and the  
of the whole earth : upon the north side lieth  
the city of the great King : God is well known  
in her palaces, as a sure refuge.

3 For lo, the kings of the earth are gathered  
and gone by together.

4 They marvelled to see such things : they  
were astonied, and suddenly cast down.

5 Fear came there upon them, and sorrow  
upon a woman in her travel.

6 Thou shalt break the ships of the sea, thou  
row the east-winde.

7 Like as we have heard, so have we seen  
the city of the Lord of hosts, in the city of our  
God : God upholdeth the same for ever.

8 We wait for thy loving kindness (O God)  
in the midst of thy temple.

Moneth. The xi. day.

O God, according unto thy Name, so is  
praise unto the worlds ends: thy right hand  
full of righteousness.

Let the mount Sion rejoyce, and the daugh-  
ter of Juda be glad: because of thy judgements.  
Walk about Sion, and goe round about  
it: and tell the towers thereof.

Mark well her bulwarks, set up her houses:  
ye may tell them that come after.

For this God is our God for ever and ever:  
he shall be our guide unto death.

*Audite ha c omnes.* Psal. 49.

Hear ye this, all ye people: ponder it with  
your ears, all ye that dwell in the world,  
high and low, rich and poor: one with another.

My mouth shall speak of wisdom: and  
my heart shall muse of understanding.

I will encline mine ears to the parable:  
I will shew my dark speech upon the harp.

Wherefore should I fear in the days of wic-  
kedness: and when the wickedness of my heels  
compasseth me round about.

There be some that put their trust in their goods:  
they trust themselves in the multitude of their riches.

But no man may deliver his brother: nor  
the agreement unto God for him.

For it cost more to redeem their souls: so  
they must let that alone for ever.

Yea, though he live long: and see not the grave.

For he seeth that wise men also die and  
go together, as well as the ignorant and foo-  
lish: and leave their riches for others.

And yet they think that their houses shall  
continue for ever: and that their dwelling places  
shall endure from one generation to another:  
they call the lands after their own names.

Nevertheless, man wil not abide in honor:  
though he may be compared unto the beasts  
that perish, this is the way of them.

This is their foolishness: and their poste-  
rity shall praise their saying.

They lie in the hell like sheep, death gnaweth  
at them, and the righteous shall have domina-  
tion over them in the morning: their beauty shall  
consume

Monerh. The x. day.

consume in their sepulchre out of the dwell

15 But God hath delivered my soul from the place of hell: for he shall receive me.

16 Be not thou afraid though one be more rich: or if the glory of his house be increased.

17 For he shall carry nothing away with him when he dieth: neither shall his pomp follow him.

18 For while he lived, he counted himself a happy man: and so long as thou dost well thyself, men will speak good of thee.

19 He shall follow the generation of his fathers: and shall never see light.

20 Man being in honour hath no understanding; but is compared unto the beasts that perish.

*Deus deorum.* { } *Morning*  
*Psal. 50.* { } *Prayer.*

**T**HE Lord, even the most mighty God, hath spoken and called the world, from the rising up of the sun, unto the going down thereof.

2 Out of Sion hath God appeared: in perfect beauty.

3 Our God shall come, and shall not keep silence: there shall go before him a consuming fire, and a mighty tempest shall be stirred up round about him.

4 He shall call the heavens from above: the earth, that he may judge his people.

5 Gather my saints together unto me: those that have made a covenant with me with sacrifice.

6 And the heaven shall declare his righteousness: for God is judge himself.

7 Hear, O my people, and I will speak: my self will testify against thee, O Israel, I am God, even thy God.

8 I will not reprove thee because of thy sacrifices, or for thy burnt offerings: because they were not alway before me.

9 I will take no bullock out of thine house, nor he-goats out of thy folds.

10 For all the beast of the forest are mine, and so are the cattels upon a thousand hills.

11 I know all the fowls upon the mountain, and the wilde beasts of the field are in my hand.

12 If I be hungry, I will not tell thee: for the whole world is mine, and all that is therein.

Moneth. The x. day.

Thinkest thou that I will eat bulls flesh:  
drink the blood of goats.

Offer unto God thanksgiving: and pay  
vows unto the most Highest.

And call upon me in the time Of troubles  
will I hear thee, and thou shalt praise me.

But unto the ungodly said God; Why dost  
preach my laws, and takest my covenant in  
mouth.

Whereas thou hatest to be reformed, and  
cast my words behinde thee.

When thou sawest a thief, thou consentedst  
him: & hast bin partaker with § adulterers.

Thou hast let thy mouth speak wickedness,  
with thy tongue thou hast set forth deceit.

Thou sawest and spakest against thy brother,  
and hast slandered thine own mothers son.

These things hast thou done, and I held my  
tongue, and thou thoughtest wickedly, that I am

such an one as thy self: but I will reprove thee,  
before thee the things that thou hast done.

Consider this, ye that forget God: lest I pluck  
away, and there be none to deliver you.

Whoso offereth me thanks and praise, he ho-  
noureth me: and to him that ordereth his con-  
science right, will I shew the salvation of God.

*Miserere me Deus. Psal. 51.*

Have mercy upon me, O God, after thy great  
goodness: according to the multitude of  
mercies do away mine offences.

Wash me thorowly from my wickedness:  
cleanse me from my sin.

For I knowledg my faults: and my sin  
is before me.

Against thee only have I sinned, and done this  
in thy sight: that thou mightest be justified

by saying, and clear when thou art judged.  
Behold, I was shapen in wickedness: and

in iniquity hath my mother conceived me.

Truth in § inward parts,  
make me to understand wisdom secretly

Thou shalt purge me with hyssope, and I shall  
be clean, thou shalt wash me, and I shall be white  
as snow.

Moneth. The x. day.

8 Thou shalt make me to hear of joy & gladness  
that thy bones which thou hast broken may rejoice.

9 Turn thy face from my sins: and purge  
all my misdeeds.

10 Make me a clean heart (O God:) and re-  
store a right spirit within me.

11 Cast me not away from thy presence:  
take not thy holy Spirit from me.

12 O give me the comfort of thy help again  
and stablish me with thy free Spirit.

13 Then shall I teach thy ways unto the  
wicked: and sinners shall be converted unto thee.

14 Deliver me from blood guiltiness, O  
thou art the God of my health: and  
my tongue shall sing of thy righteousness.

15 Thou shalt open my lips (O Lord:)  
my mouth shall shew thy praise.

16 For thou desirest no sacrifice, else would  
I have offered: but thou delightest not in burnt offerings.

17 The sacrifice of God is a troubled spirit: a  
broken & contrite heart (O God) wilt not thou de-  
spise.

18 O be favourable and gracious unto  
Sion: build thou the walls of Hierusalem.

19 Then shalt thou be pleased with thy sacrifices  
of righteousness, with thy burnt offerings & obla-  
tions: then shall they offer young bullocks upon thine

*Quid esto, iacob? Psal. 52.*

**W**hy boastest thou thyself, thou tyrant  
that thou canst do mischief?

2 Whereas the goodness of God endures  
yet daily.

3 Thy tongue imagineth wickedness  
with lies, thou curtest like a sharp razor.

4 Thou hast loved unrighteousness more  
than goodness, & to talk of lies more than right-  
eousness.

5 Thou hast loved to speak all words  
which may do hurt: O thou false tongue.

6 Therefore shall God destroy thee for ever:  
he shall take thee, and pluck thee out of thy  
kingdom, and root thee out of the land of the living.

7 The righteous also shall see this, and  
shall laugh him to scorn.

8 Lo, this is the man that took not God  
for his strength, but trusted unto the multitude

Moneth. The x. day.

and strengthened himself in his wickedness  
As for me, I am like a green Olive tree  
in the house of God: my trust is in the tender  
mercy of God for ever and ever.

So I will always give thanks unto thee for  
what thou hast done: and I will hope in thy  
mercy, for thy Saints like it well.

*Dixit insipiens.* } } *Evening*  
*Psal. 53.* } } *Prayer.*

The foolish body hath said in his heart:  
There is no God.

Corrupt are they, and become abominable in  
their wickedness: there is none that doth good.  
God looked down from heaven upon the  
children of men: to see if there were any that  
could understand, and seek after God.

But they are all gone out of the way, they  
altogether become abominable: there is also  
none that doth good, no not one.

Are not they without understanding that work  
wickedness: eating up my people as if they  
would eat bread: they have not called upon God.  
They were afraid where no fear was, for God  
hath broken the bones of him that besieged  
them, thou hast put them to confusion, because  
they had despised them.

Oh that the salvation were given unto  
Israel out of Sion! Oh that the Lord would  
deliver his people out of captivity.

Then should Jacob rejoyce, and Israel should  
be right glad.

*D. us in nomine.* *Psal. 54.*

Save me, O God, for thy names sake, and avenge  
me in thy strength.

Hear my prayer, O God, & hearken unto the  
voice of my mouth.

For strangers are risen up against me: and  
they hate me, which have not God before their eyes  
to help after my soul.

Behold God is my helper: the Lord is  
the one that uphold my soul.

He shall reward evil unto mine enemies:  
and he shall destroy them in thy truth.

An offering of a free heart will I give thee, and  
praise thee.

Moneth. The x. day.

praiſe thy Name (O Lord) becauſe it is comfortable.

7 For he hath delivered me out of all trouble: and mine eye hath ſeen his deſire upon mine ene mies.

*Exaudi Deus. Pſal. 55.*

**H**ear my prayer, O God: and hide not thy face from my petition.

2 Take heed unto me, and hear me: how I mourn in my prayer, and am vexed.

3 The enemy cryeth ſo, and the ungodly come on ſo faſt: for they are minded to do me ſome miſchief ſo maliciously are they ſet againſt me.

4 My heart is diſquieted within me: and the fear of death is fallen upon me.

5 Fearfulneſs and trembling are come upon me: and an horrible dread hath overwhelmed me.

6 And I ſaid, O that I had wings like a dove: for then would I flee away, and be at reſt.

7 Lo, then would I get me away far off: and remain in the wilderneſs.

8 I would make haſte to eſcape becauſe of the ſtormy wind and tempeſt.

9 Deſtroy their tongues (O Lord) and ſilence them: for I have ſpied unrighteouſneſs and ſtrife in the city.

10 Day and night they go about within the walls thereof: miſchief alſo & ſorrow are in my miſdeeds.

11 Wickedneſs is therein: deceit and guile are not out of their ſtreets.

12 For it is not an open enemy that hath done me this diſhonour: for then I could have borne it.

13 Neither was it mine adverſary that hath magnified himſelf againſt me, for then (peradventure) I would have hid my ſelf from him.

14 But it was even thou my companion: my guide, and mine own familiar friend.

15 We took ſweet counſel together: we walked in the houſe of God as friends.

16 Let death come haſtily upon them, let them go down quick into hell: for wickedneſs is in their dwellings, and among them.

17 As for me, I will call upon God: and the Lord ſhall ſave me.

Moneth. The xi. day.

18 In the evening, and morning and at noon-  
 19 I will I pray, and that instantly: and he  
 shall hear my voice.

19 It is he that hath delivered my soul in  
 peace, from the battel that was against me:  
 there were many with me.

20 Yea, even God that endureth for ever,  
 shall hear me, and bring them down: for they  
 will not turn nor fear God.

21 He laid his hands upon such as be at peace  
 with him: and he brake his covenant.

22 The words of his mouth were softer then bur-  
 den, having war in his heart; his words were smoo-  
 ther then oyl, and yet be they very swords.

23 O cast thy burthen upon the Lord, and  
 he shall nourish thee; and shall not suffer  
 the righteous to fall for ever.

24 And as for them; thou, O God, shalt  
 bring them into the pit of destruction.

25 The blood thirsty and deceitful men shall  
 live out half their dayes; nevertheless, my  
 trust shall be in thee, O Lord.

Miserere mei Deus.

Psal. 56.

} } Morning  
 } } Prayer,

26 O merciful unto me, O God, for man goeth  
 about to devour me; he is daily fighting, and  
 troubling me.

27 Mine enemies are daily in hand to swallow  
 me up, for they be many that fight against me,  
 thou most Highest.

28 Nevertheless, though I am sometime afraid;  
 yet put I my trust in thee.

29 I will praise God because of his word; I  
 have put my trust in God, and will not fear  
 that flesh can do unto me.

30 They daily mistake my words; all that they  
 imagine is to do me evil.

31 They hold all together, and keep themselves  
 close; and mark my steps when they lay wait  
 for my soul.

32 Shall they escape for their wickedness; thou  
 O God, in thy displeasure shalt cast them down.

33 Thou tellest my sittings, put my tears into thy  
 bottle; are not these things noted in thy book?

O 3.

9 When-



Moneth. The xii. day.

9 Whensoever I call upon thee, then shall mine enemies be put to flight: this I know, for God is on my side.

10 In Gods word will I rejoyce: in the Lords word will I comfort me.

11 Yea, in God have I put my trust: I will not be afraid what man can do unto me.

12 Unto thee (O God) will I pay my vows unto thee will I give thanks.

13 For thou hast delivered my soul from death, and my feet from falling: that I may walk before God in the light of the living.

*Miserere mei Deus. Psal. 57.*

**B**E merciful unto me, O God, be merciful unto me, for my soul trusteth in thee: and under the shadow of thy wings shall be my refuge untill this tyranny be overpast.

2 I will call unto the most high God: even unto the God which shall perform the commandment which I have in hand.

3 He shall send from heaven: and save me from the reproof of him that would eat me up.

4 God shall send forth his mercy and truth: my soul is amongst lions.

5 And I lie even among the children of men (that are set on fire:) whose teeth are spears and arrows, and their tongue a sharp sword.

6 Set up thy self, O God, above the heavens, and thy glory above all the earth.

7 They have laid a net for my feet, and pressed down my soul: they have digged a pit before me, and are fallen into the midst of it themselves.

8 My heart is fixed, O God, my heart is fixed: I will sing and give praise.

9 Awake up my glory, awake lute and harp: I my self will awake right early.

10 I will give thanks unto thee, O Lord, among the people: and I will sing unto thee among the nations.

11 For the greatness of thy mercy reacheth unto the heavens: and thy truth unto the clouds.

12 Set up thy self, O God, above the heavens: and thy glory above all the earth.

Moneth. The xi. day.

*Si uere utique.* Psal. 58.

Re your miudes set upon righteousnes, O ye congregation? and do ye judge the thing is right, O ye sons of men?

Yea, ye imagine mischief in your heart upon earth; and your hands deal with wickednes. The ungodly are froward even from their mothers womb: as soon as they be born, they go astray and speak lies.

They are as venomous as  $\S$ poison of a serpent: like the deaf adder that stopperh her ears.

Which refuseth to hear the voice of the charmer: charm he never so wisely.

Break their reerh(O God)in their mowthes, shatter the jawbones of the lions, O Lord: let them

run away like water that runneth apace, and when they shoot their arrows let them be rooted out.

Let them consume away like a snail, and be like the untimely fruit of a woman: and let them not see the sun.

Or ever your pots be made hot with thorns: let indignation vex him even as a thing that burneth.

The righteous shall rejoyce when he seeth the vengeance: he shall wash his footsteps in the blood of the ungodly.

So that a man shall say, Verily there is reward for the righteous: doubtless there is God that judgeth the earth.

So that a man shall say, Verily there is reward for the righteous: doubtless there is God that judgeth the earth.

God that judgeth the earth.

*Exipe me de inimicis.* } } *Evening prayer.*

Psal. 59.

Deliver me from mine enemies(O God;) defend me from them that rise up against me.

Deliver me from the wicked doers: and save me from the bloodthirsty men.

For lo, they lie waiting for my soul: the mighty men are gathered against me, without offence or fault of me, O Lord.

They run and prepare themselves without fault: arise thou therefore to help me, and behold.

Stand up(O Lord God of hosts)thou God of Israel, to visit all the hearhen: and be not merciful unto them that offend of malicious wickednes.

Stand up(O Lord God of hosts)thou God of Israel, to visit all the hearhen: and be not merciful unto them that offend of malicious wickednes.

Moneth. The xi. day.

6 They go to and fro in the evening: they  
like a dog, and run about thorow the city.

7 Behold, they speak with their mouth, and  
swords are in their lips: for who doth hear?

8 But thou, O Lord, shalt have them in derision,  
and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe unto thee;  
thou art the God of my refuge.

10 God sheweth me his goodness plenteous,  
and God shall let me see my desire upon mine  
enemies.

11 Slay them not, lest my people forget:  
but scatter them abroad among the people,  
and put them down, O Lord our defence.

12 For the sin of their mouth, and for the word  
of their lips, they shall be taken in their pride,  
and why? their preaching is of cursing and lying.

13 Consume them in thy wrath, consume them,  
as at they may perish: & know that it is God who  
ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return: go  
like a dog, and will go about the city.

15 They will run here and there for meat,  
and grudge if they be not satisfied.

16 As for me I will sing of thy power, and  
will praise thy mercy betimes in the morning:  
for thou hast been my defence and refuge  
the day of my trouble.

17 Unto thee (O my strength) will I sing:  
thou, O God, art my refuge, and my merciful God.

*Deus reuerentissimus. Psal. 60.*

**O** God, thou hast cast us out, and scattered  
us abroad: thou hast also been displeased.  
O turn thee unto us again.

2 Thou hast moved the land, and divided  
heal the fountains thereof, for it shaketh.

3 Thou hast shewed thy people heavy things,  
thou hast given us a drink of deadly wine.

4 Thou hast given a token for such as fear thee,  
that they may triumph because of the truth.

5 Therefore were thy beloved delivered: be-  
lieve me with thy right hand, and hear me.

6 God hath spoken in his holiness: I will rejoice  
and divide Sichem, and more out the valley  
Succoth.

Moneth. The xi. day.

Lead is mine, & Manasses is mine: Ephraim al-  
strength of my head: Juda is my Lawgiver:  
Moab is my washpot: over Edom will I cast  
my shoe: Philistia be thou glad of me.  
Who will lead me into the strong city?  
Who will bring me into Edom?

Hast thou not cast us out, O God: wilt  
thou, O God, go out with our hosts?  
O be thou our help in trouble: for vain is  
the help of man.

Through God will we do great acts: for  
he that shall tread down our enemies.

*Exaudi Dns. Psal. 61.*

Hear my crying, O God: give ear unto  
my prayer.

From the ends of the earth will I call upon  
thee: when my heart is in heaviness.

O set me up upon the rock that is higher  
than I: for thou hast been my hope, and my  
strong tower for me against the enemy.

I will dwell in thy tabernacle for ever: and a  
dwelling shall be under the covering of thy wings.

For thou, O Lord, hast heard my desires: & hast  
given an heritage unto those that fear thy name.

Thou shalt grant the king a long life: that his  
days may endure throughout all generations.

He shall dwell before God for ever: O  
multiply thy loving mercy and faithfulness, that  
they may preserve him.

So will I alwayes sing praises unto thy  
name: that I may daily perform my vows.

*Nonne Dns. { Morning:*

*Psal. 62. { Prayer.*

MY soul truly waiteth still upon God: for  
of him cometh my salvation.

He verily is my strength, and my salvation:  
he is my defence, so that I shall not greatly fall.

How long will ye imagine mischief against every  
man: ye shall be slain all the sort of you; yea, as a  
fencing wall shall ye be, and like a broken hedge.

Their device is onely how to put him out  
from God: will exalt: their delight is in lies.  
They give good words with their mouth, but  
they are false with their heart.

Moneth. The xii. day.

5 Nevertheless my soul, wait thou still upon God: for my hope is in him.

6 He truly is my strength and my salvation: he is my defence, so that I shall not fall.

7 In God is my health and my glory: rock of my might, and in God is my trust.

8 O put your trust in him alway (ye people): pour out your hearts before him, for God our hope.

9 As for the children of men, they are but vanity: the children of men are deceitful upon swear: they are altogether lighter then vanity: it is less.

10 O trust not in wrong and robbery, give not your selves unto vanity: if riches increase, not your heart upon them.

11 God spake once and twice: I have heard the same that power belongeth unto God.

12 And that thou, Lord, art merciful: for thou rewardest every man according to his work.

*Deus, Deus meus. Psal. 62.*

**O** God, thou art my God: early will I seek thee. <sup>2</sup> My soul thirsteth for thee, my flesh also longeth after thee: in a barren and dry land where no water is.

3 Thus have I looked for thee in holiness: that I might behold thy power and glory.

4 For thy loving kindness is better then life it self: my lips shall praise thee.

5 As long as I live, will I magnifie thee on every manner: and lift up my hands in thy Name.

6 My soul shall be satisfied even as it was with marrow and fatness: when my mouth shall praise thee with joyful lips.

7 Have I not remembered thee in my bed: I thought upon thee when I was waking?

8 Because thou hast been my helper: therefore under the shadow of thy wings will I rejoice.

9 My soul hangereth upon thee: thy right hand hath upholden me.

10 These also that seek the hurt of my soul, they shall go under the earth.

11 Let them fall upon the edge of the sword: that they may be a portion for foxes.

12 But the king shall rejoyce in God, all they

Moneth. The xii-day.

that swear by him shalbe commended : for  
mouth of them that speak lies shal be stopped.

*Exaudi Deus. Psal. 64.*

**H**ear my voice, O God, in my prayer : pre-  
serve my life from fear of the enemy.

Hide me from the gathering together of the  
toward : & from  $\S$  insurrection of wicked doers.

Which have whet their tongue like a sword :  
and shoot out their arrows : even bitter words.

That they may privily shoot at him which is  
secret : suddenly do they hit him, and fear not.

They courage themselves in mischief : and  
conspire among themselves how they may lay  
snares, and say that no man shall see them.

They imagine wickedness, and practise it :  
that they keep secret among themselves, every  
man in the deep of his heart.

But God shall suddenly shoot at them with  
a swift arrow : that they shall be wounded.

Yea, their own tongues shall make them  
fall : insomuch that whoso seeth them, shall laugh  
at them to scorn.

And all men that see it, shal say, This hath God  
done : for they shall perceive that it is his work.

The righteous shall rejoyce in the Lord,  
and put his trust in him : and all they that are  
true of heart shall be glad.

*Te decet hymnus.*

*Psal. 65.*

} } *Evening  
prayer.*

**T**hou, O God, art praised in Sion : and unto thee  
shall the vow be performed in Hierusalem.

Thou that hearest the prayer : unto thee  
shall all flesh come.

My misdeeds prevail against me : O be thou  
merciful unto our sins.

Blessed is the man whom thou chusest and  
receivest unto thee : he shall dwell in thy courts,  
and shall be satisfied with the pleasures of  
thy house, even of thy holy temple.

Thou shalt shew us wonderful things in  
thy righteousness, O God of our salvation :  
thou that art the hope of all the ends of the  
earth, and of them that remain in the broad sea.

Which in his strength setteth fast the moun-  
tains :

Moneth. The xii. day.

trains : and is girded about with power.

7 Which stilleth the raging of the sea and the noise of his waves, and the madness of his people.

8 They also that dwell in the uttermost part of the earth, shall be afraid at thy tokens : that thou makest the ourgoings of the morning and evening to praise thee.

9 Thou visitest the earth, and blessest it : that thou makest it very plenteous.

10 The river of God is full of water : that thou preparest their corn, for so thou providest for the earth.

11 Thou waterest her furrows, thou sendest rain into the little valleys thereof : that thou makest it soft with the drops of rain, and blessest the increase of it.

12 Thou crownest the year with thy goodness : and thy clouds drop fatness.

13 They shall drop upon the dwellings of the wilderness, and the little hills shall rejoyce on every side.

14 The folds shall be full of sheep : the valleys also shall stand so thick with corn, that the cattle shall laugh and sing.

*Fubilate Dico. Psal. 66.*

**O** Be joyfull in God all ye lands : sing praise unto the honour of his Name, make his praise to be glorious.

2 Say unto God, O how wonderful art thou in thy works : through the greatness of thy power shall thine enemies be found liars unto thee.

3 For all the world shall worship thee : they shall glorify of thee, and praise thy Name.

4 O come hither and behold the works of God : how wonderful he is in his doings toward the children of men.

5 He turned the sea into dry land so that they went thorow the water on foot, there did they rejoyce thereof.

6 He ruleth with his power for ever, his eyes behold the people : and such as will not believe, shall not be able to exalt themselves.

7 O praise our God (ye people :) and make his voice of his praise to be heard.

8 Whi

Moneth. The xii. day.

Which holdeth our soul in life; and suffereth  
our feet to slip.

For thou (O God) hast proved us : thou  
hast tried us , like as silver is tried.

Thou broughtest us into the snare, and lai-  
ing trouble upon our loins.

Thou sufferedst men to ride over our heads:  
they went thorow fire and water, and thou  
broughtest us out into a wealthy place.

I will go into thy house with burnt-offe-  
rings: and will pay thee my vows which I pro-  
mised with my lips, and spake with my mouth  
when I was in trouble.

I will offer unto thee fat burnt sacrifices,  
the incense of rams, I will offer bullocks  
and goats.

O come hither and hearken all ye that fear  
the Lord: and I will tell you what he hath done for  
my soul.

As I called unto him with my mouth; and  
he hath answered me with praises with my tongue.

For I incline unto wickedness with my heart,  
but the Lord will not hear me:

But God hath heard me; and considered  
the voice of my prayer.

Praised be God, which hath not cast out my  
prayer; nor turned his mercy from me.

*Deus in seculum. Psal. 67.*

God be merciful unto us, and bless us; and  
shew us the light of his countenance, and be  
merciful unto us.

That thy way may be known upon earth;  
thy saving health among all nations.

Let the people praise thee, O God: yea, let all  
the people praise thee.

O let the nations rejoyce and be glad: for  
thou shalt judge the folk righteously, and go-  
vern the nations upon earth.

Let the people praise thee, O God: let all the  
people praise thee.

Then shall the earth bring forth her increase: and  
God, even our own God, shall give us his blessing.

God shall bless us: and all the ends of the  
world shall fear him.

*Em/gar*



Moneth. The xlii. day.

Exurgeat Deus.

Pfal. 68.

Morning  
prayer.

**L**et God arise, & let his enemies be scattered:  
let them also that hate him, flee before him.

2 Like as the smoak vanisherh, so shalt thou  
drive them away: and like as wax melteth at  
fire, so let the ungodly perish at the presence  
of God.

3 But let the righteous be glad: and rejoice  
before God; let them also be merry and joy.

4 O sing unto God, and sing praises unto  
his Name: magnifie him that rideth upon the  
heavens, as it were upon an horse, praise him  
his name; yea, and rejoyce before him.

5 He is a father of the fatherless; and defendeth  
the cause of the widows: even a God, in his  
habitation.

6 He is the God that maketh men to be  
of one mind in an house, and bringeth the pri-  
ncers out of captivity: but letteth the ru-  
gates continue in scarcenes.

7 O God, when thou wentest forth before  
people: when thou wentest through the wilder-

8 The earth shook, and the heavens dropped  
the presence of God: even as Sinai also was moved  
at the presence of God, which is the God of Israel.

9 Thou, O God, sendest a gracious rain upon the  
inheritance: and refreshedst it when it was weary.

10 Thy congregation shall dwell therein: for thou  
O God, hast of thy goodness prepared for thy people.

11 The Lord gave the word: great was  
the company of the preachers.

12 Kings with their armies did flee and were dis-  
comfited: and they of the household divided the spoils.

13 Though ye have lien among the pots:  
shall ye be as the wings of a dove: that is covered  
with silver wings, & her feathers like gold.

14 When the Almighty scattered kings for the  
sake: then were they as white as snow in Salm.

15 As the hill of Basan, so is Gods hill: even  
an high hill, as the hill of Basan.

16 Why hop ye so, ye high hills? this is Gods  
hill, in which it pleaseth him to dwell: for  
the Lord will abide in it for ever.

Moneth. The xiiij. day.

- 17 The charers of God are twenty thousand,  
ten thousands of Angels: and the Lord is among  
them, as in the holy place of Sinai.
- 18 Thou art gone up on high, thou hast led  
captivity captive, and received gifts for men:  
yea, even for thy enemies, that the Lord God  
might dwell among them.
- 19 Praised be the Lord daily: even  $\S$  God which  
helpeth us, and poureth his benefits upon us.
- 20 He is our God, even the God of whom com-  
eth salvation: God is the Lord, by whom we  
escape death.
- 21 God shall wound the head of his enemies:  
and the hairy scalpe of such an one that goeth  
on still in his wickedness.
- 22 The Lord hath said, I will bring my  
people again, as I did from Babel: mine own  
will I bring again, as I did sometime from the  
deep of the sea.
- 23 That thy foot may be dipped in the blood  
of thine enemies: and that the tongue of thy  
dogs may be red through the same.
- 24 It is wel seen, O God, how thou goest: how  
thou my God and King goest in the Sanctuary.
- 25 The fingers go before, the minstrels follow  
after: in the midst are the damasels playing with  
the timbrels.
- 26 Give thanks, O Israel, unto God, the Lord, in  
the congregations: from the ground of the heart.
- 27 There is little Benjamin their ruler, and  
the Princes of Juda their counsel: the Princes of  
Babylon, and the Princes of Nephthali.
- 28 Thy God hath sent forth strength for thee: sta-  
blish  $\S$  thing, O God, that thou hast wrought in us.
- 29 For thy Temples sake at Jerusalem: so shall  
offerings bring presents unto thee.
- 30 When the company of the spearmen, and  
multitude of the mighty are scattered abroad  
among the beasts of the people: (so that they  
dumbly bring pieces of silver) and when he  
hath scattered the people that delight in war.
- 31 Then shall the Princes come out of Egypt:  
the Morians land shall soon stretch out her hands  
unto God.

Moneth. The xiiij. day.

32 Sing unto God, O ye kingdoms of the earth:  
O sing praises unto the Lord.

33 Which sitteth in the heavens over all from  
the beginning, loe, he doth send out his voice,  
yea, and that a mighty voice.

34 Ascribe ye the power to God over Israel:  
his worship and strength is in the clouds.

35 O God, wonderful art thou in thy holy places:  
even the God of Israel he will give strength  
and power unto his people, blessed be God.

*Saluum me fac.* } } *Evening*  
*Psal. 69.* } } *pr. Jer.*

**S**Ave me, O God: for the waters are come  
even unto my soul.

2 I stick fast in the deep mire, where  
ground is: I am come into deep waters, so that  
the floods run over me.

3 I am weary of crying, my throat is dry:  
my fight faileth me, for waiting so long upon my God.

4 They that hate me without a cause are  
more than the hairs of my head: they that are mine  
enemies, and would destroy me guiltles, are mighty.

5 I payed them the things that I never tooke:  
God thou knowest my simpleness, and my fault  
are not hid from thee.

6 Let not them that trust in thee, O Lord  
God of hosts, be ashamed for my cause:  
not those that seek thee be confounded through  
me, O Lord God of Israel.

7 And why? for thy sake have I suffered  
reproof: shame hath covered my face.

8 I am become a stranger unto my brethren,  
even an alien unto my mothers children.

9 For the zeal of thy house hath even  
come upon me: and the rebukes of them that rebuked thee  
are fallen upon me.

10 I wept, and chastened my self with fasting,  
and that was turned to my reproof.

11 I put on a sackcloth also and they jest  
upon me.

12 They that sit in the gate, speak against me,  
and the drunkards make songs upon me.

13 But, Lord, I make my prayer unto thee  
at an acceptable time.

Moneth. The xiii. day.

Hear me, O God, in the multitude of thy  
thy : even in the truth of thy salvation.  
Take me out of the mire, that I sink not :  
Let me be delivered from them that hate  
me, and out of the deep waters.  
Let not the water flood drown me, neither  
the deep swallow me up : and let not the  
thrust her mouth up on me.  
Hear me, O Lord, for thy loving kindness  
is comfortable : turn thee unto me, according  
to the multitude of thy mercies.  
And hide not thy face from thy servant,  
for I am in trouble : oh haste thee, and hear me.  
Draw nigh unto my soul, and save it : oh  
answer me, because of mine enemies.  
Thou hast known my reproof, my shame and  
dishonor : mine adversaries are all in thy sight.  
Thy rebuke hath broken my heart, I am  
of heaviness : I looked for some to have  
pity on me but there was no man, neither  
did I any to comfort me.  
They gave me gall to eat : and when I was  
thirsty they gave me vinegar to drink.  
Let their table be made a snare to take them-  
selves withal : & let the things that should have bin  
of their wealth be unto them an occasion of falling.  
Let their eyes be blinded that they see  
not : and ever bow down their backs.  
Pour out thine indignation upon them : and  
thy wrath full displeasure take hold of them.  
Let their habitation be void : and no man  
dwell in their tents.  
For they persecute him whom thou hast  
loved : and they talk how they may vex them  
whom thou hast wounded.  
Let them fall from one wickedness to a-  
nother and not come into thy righteousness.  
Let them be wiped out of the book of the  
living : and not be written among the righteous.  
As for me, when I am poor and in hea-  
viness : thy help (O God) shall lift me up.  
I will praise the Name of God with a  
song : and magnifie it with thanksgiving.  
This also shall please the Lord : better then  
a bul-

Moneth. The xiiii. day.

a bullock that hath horns and hoofs.

33 The humble shall consider this, and be glad:  
seek ye after God, and your soul shall live.

34 For the Lord heareth the poor: and despoileth not his prisoners.

35 Let heaven and earth praise him: the sea and all that moveth therein.

36 For God will save Sion, and build the cities of Judah; that men may dwell there, and have it in possession.

37 The posterity also of his servants shall inhabit there: and they that love his Name shall dwell there.

Deus i. j. c. Psalm. 70.

**H**Ast thee, O God, to deliver me: make haste to help me, O Lord.

2 Let them be ashamed and confounded, that seek after my soul: let them be turned backward, and put to confusion that wish me evil.

3 Let them (for their reward) be soon brought to shame: that cry over me, There there.

4 But let all those that seek thee be joyful, and glad in thee, and let all such as delight in salvation, say alway, The Lord be praised.

5 As for me, I am poor & in misery: deliver me, O God.

6 Thou art my helper & my redeemer: O Lord, make no long tarrying.

*In te domine speravi.*

Psalm. 71.

} } Morning  
prayer.

**I**N thee, O Lord, have I put my trust, let me never be put to confusion: but deliver me and deliver me in thy righteousness, incline thine ear unto me, and save me.

2 Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence and my castle.

3 Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing desired long for: thou art my hope, even from my youth.

5 Through thee have I bin holden up ever since I was born: thou art he that took me out of my mothers womb, my praise shall alway be of thee.

Month. The xiiii. day.

I am become as it were a monster unto me:  
but my sure trust is in thee.  
Let my mouth be filled with thy praise: (that  
I may sing of thy glory) & honor all the day long.  
Cast me not away in the time of age: for-  
sake me not when my strength faileth me.  
For mine enemies speak against me, and they  
say wait for my soul, take their counsel to-  
gether saying: God hath forsaken him, persecute  
& take him, for there is none to deliver him.  
Go not far from me, O God: my God,  
be thee to help me.  
Let them be confounded and perish, that are  
adversaries to my soul: let them be covered with  
shame and dishonour, that seek to do me evil.  
As for me, I will patiently abide always:  
I will praise thee more and more.  
My mouth shall daily speak of thy righteous-  
ness and salvation: for I know no end thereof.  
I will go forth in the strength of the Lord  
God: and will make mention of thy righte-  
ousness only.  
Thou (O God) hast taught me from my  
youth up until now: therefore will I tell of  
thy wondrous works.  
Forsake me not, O God, in mine old age  
when I am gray-headed: until I have shewed thy  
strength unto this generation, and thy power  
unto all the men that are yet for to come.  
Thy righteousness (O God) is very high:  
great things are they that thou hast done,  
O God, who is like unto thee?  
O what great troubles and adversities hast  
thou shewed me? and yet didst thou turn and  
comfort me: yea, and broughtest me from the  
bottom of the earth again.  
Thou hast brought me to great honour:  
and comforted me on every side.  
Therefore will I praise thee and thy faith-  
fulness (O God) playing upon an instrument  
of musick: unto thee will I sing upon the harp,  
thou holy One of Israel.  
My lips will be fain when I sing unto thee:  
and so will my soul whom thou hast delivered.  
22 My

Moneth. The xliij. day.

22 My tongue also shal talk of thy righteous  
all the day long: for they are confounded  
brought unto thame that seek to do me ev  
Deus iudicium. Psal. 72.

**G**Ive the king thy judgements (O God:)  
thy righteousness unto the kings son.

2 Then shall he judge the people accor  
unto right, and defend the poor.

3 The mountains also shall bring peace:  
the little hills righteousness unto the peo

4 He shall keep the simple folk by their r  
defend the children of the poor, and punish  
wrong doer.

5 They shall fear thee as long as the sun  
Moon endureth; fro one generation to ano

6 He shall come down like the rain into a fi  
of wool even as the drops that water the e

7 In his time shall the righteous flour  
yea, and abundance of peace so long as  
moon endureth.

8 His dominion shall be also from the one (e  
the other and from y floud unto the world

9 They that dwell in the wilderness, shall  
before him: his enemies shall lick the dust

10 The kings of Tharsis and of the isles  
give presents, the kings of Arabia and Saba  
bring gifts.

11 All kings shall fall down before him  
nations shall do him service.

12 For he shall deliver the poor when he  
eth: the needy also, and him that hath no hel

13 He shall be favourable to the simple  
needy, and shall preserve the souls of the po

14 He shall deliver their souls from falshoo  
wrong; and dear shall their blood be in his fi

15 He shall live, and unto him shall be g  
of the gold of Arabia: prayer shall be m

ever unto him, and daily shall he be praised

16 There shall be an heap of corn in the e  
high upon the hills: his fruit shall shake

Libanus, and shall be green in the city  
grass upon the earth.

17 His Name shall endure for ever, his Name  
remain under the sun among the posterio

Month. The xiiij. day.

shall be blessed through him, and all the  
men shall praise him.

Blessed be the Lord God, even the God  
Israel: which onely doth wondrous things.  
And blessed be the Name of his Majesty  
ever: and all the earth shall be filled with  
his Majesty. Amen, Amen.

Psalmus Israel.

Psal. 73.

} { Evening  
prayer.

Truly God is loving unto Israel: even unto  
such as are of a clean heart.

Nevertheless, my feet were almost gone,  
readings had well nigh slipped.

And why? I was grieved at the wicked: I  
saw the ungodly in such prosperity.

For they are in no peril of death: but  
they are mighty and strong.

They come in no misfortune like other  
men: neither are they plagued like other men.

And this is the cause that they be so hol-  
low with pride: and overwhelmed with cruelty.

Their eyes swell with fatness: and they do  
as they lust.

They corrupt other, and speak of wicked blas-  
phemy: their talking is against the most Highest.

For they stretch forth their mouth unto the  
heaven: and their tongue goeth through the world.

Therefore fall the people unto them: and  
they suck they no small advantage.

Tush (say they) how should God perceive  
this? is there knowledge in the most Highest?

Lo, these are the ungodly, these prosper in  
the world, and these have riches in possession:

I said, Then have I cleansed my heart in  
truth, and washed mine hands in innocency.

All the day long have I been punished,  
chastened every morning.

Yea, and I had almost said even as they:  
I should have condemned the ge-  
neration of thy children.

Then thought I to understand this: but it  
was too hard for me.

Until I went into the sanctuary of God:  
then understood I the end of these men.

Namely



Moneth. The xiiij. day.

17 Namely, how thou doest set them in slippery places: and castest them down, & destroyest them.

18 Oh, how suddenly do they consume, and perish, and come to a fearful end.

19 Yea, even like as a dream when one awaketh: so shalt thou make their image to vanish out of the city.

20 Thus my heart was grieved: and it was even through my reins.

21 So foolish was I and ignorant: even as were a beast before thee.

22 Nevertheless, I am alwaies by thee: thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel, and after that receive me with glory.

24 Whom have I in heaven but thee: and there is none upon earth that I desire in comparison of thee.

25 My flesh and my heart faileth: but God the strength of my heart and my portion for ever.

26 For lo, they that forsake thee shall perish: thou hast destroyed all them that communicate against thee.

27 But it is good for me to hold me fast to God, to put my trust in the Lord God: to speak of all thy works in the gates of daughter of Sion.

*Ut quid Deus. Psal. 74.*

**O** God, wherefore art thou absent from us so long: why is thy wrath so hot against the sheep of thy pastures.

2 O think upon thy congregation: whom thou hast purchased and redeemed of old.

3 Think upon the tribe of thine inheritance, and mount Sion wherein thou hast dwelt.

4 Lift up thy feet, that thou mayst utterly destroy every enemy: which hath done evil in thy sanctuary.

5 Thine adversaries roar in the midst of thy congregations: & set up their banners for token.

6 He that hewed timber afore out of the forest: was known to bring it to an excellent work.

7 But now they break down all the work thereof: with axes and hammers.

8 They have set fire upon thy holy places:

Moneth. The xiiij. day.

defiled the dwelling place of thy name,  
unto the ground.  
Yea they said in their hearts, Let us make  
a name of them altogether: thus have they burnt  
all the houses of God in the land.  
We see not our tokens, there is not one  
prophet more: no not one is there among us that  
understandeth any more.  
O God, how long shall the adversary do  
thy dishonour: how long shall the enemy  
blaspheme thy Name for ever.  
Why withdrawest thou thy hand: why  
rekeest not thou thy right hand out of thy  
bosom to consume the enemy?  
For God is my King of old: the help that is  
mine upon the earth, he doth it himself.  
Thou didst divide the sea through thy  
power: thou breakest the heads of the dragons in  
the waters.  
Thou smorest the heads of Leviathan in  
the waters: and gavest him to be meat for the people  
in the wilderness.  
Thou broughtest out fountains & waters out  
of the hard rocks: thou driedst up mighty waters.  
The day is thine, and the night is thine:  
thou hast prepared the light and the sun.  
Thou hast set all the borders of the earth:  
thou hast made summer and winter.  
Remember this, O Lord, how the enemy  
has rebuked: and how the foolish people hath  
blasphemed thy Name.  
O deliver not the soul of thy Turtle dove  
unto the multitude of the enemies: and forget  
not the congregation of the poor for ever.  
Look upon the covenant: for all the earth  
is full of darkness, and cruel habitations.  
Oh let not the simple go away ashamed: but  
let the poor & needy give praise unto thy Name.  
Arise, O God, maintain thine own cause:  
remember how the foolish man blasphemeth  
thee daily.  
Forget not the voice of thine enemies:  
the presumption of them that hate thee, increaseth  
ever more and more.

*Confitebimur*

Moneth. The xv. day.

*conſtebimus tibi.*

Pſal. 75.

Morning  
Prayer.

UNTO thee (O God) do we give thanks,  
yea unto thee do we give thanks.

2 Thy name alſo is ſo high, and thar do  
wondrous works declare.

3 When I receive the congregation : I  
judge according unto right.

4 The earth is weak, and all the inhabi  
thereof : I bear up the pillars of it.

5 I ſaid unto the fools, Deal not ſo mad  
and to the ungodly, Set not up your horn.

6 Set not up your horn on high, and ſpeak  
with a ſtiſſe neck.

7 For promotion cometh neither from  
eaſt, nor from the weſt, nor yet from the ſouth.

8 And why? God is the judge, he putteth  
down one, and ſetterh up another.

9 For in the hand of the Lord there is a cup,  
and the wine is red, it is full mixt, and he  
reth out of the ſame.

10 As for the dregs thereof, all the ungodly  
the earth ſhall drink them, and ſuck them out.

11 But I will talk of the God of Jacob,  
praiſe him for ever.

12 All the horns of the ungodly alſo will  
break, and the horns of the righteous ſhall  
exalted.

*Notus in Judea. Pſal. 76.*

IN Jury is God known, his Name is great  
in Iſrael.

2 At Salem is his tabernacle, and his dwelling  
in Sion.

3 There brake he the arrows of the bow,  
the ſhield, the ſword, and the battel.

4 Thou art of more honour and might  
the hills of the robbers.

5 The proud are robbed, they have ſlept in  
ſleep, and all the men, (whoſe hands  
mighty) have found nothing.

6 At thy rebuke (O God of Jacob) both  
charer and horſe are fallen.

7 Thou, even thou art to be feared, and  
may ſtand in thy fight when thou art angry.

Moneth. The xv. day.

Thou didst cause thy judgment to be heard  
heaven: the earth trembled and was still.

When God arose to judgement: and to help  
the meek upon earth.

The fierceness of man shall turn to thy praise:  
the fierceness of them shalt thou refrain.

Promise unto the Lord your God, and  
all ye that be round about him: bring  
sacrifices unto him, that ought to be feared.

He shall refrain the spirit of princes: and is  
excellent among the kings of the earth.

*voice mea ad Dominum. Psal. 77.*

I will cry unto God with my voice: even unto  
God will I cry with my voice, and he shall  
answer unto me.

In the time of my trouble I sought the  
Lord: my sore ran, and ceased not. in the  
day my soul refused comfort.

When I am in heaviness, I will think upon  
thee: when my heart is vexed, I will complain.

Thou holdest mine eyes waking: I am so feeble  
that I cannot speak.

I have considered the dayes of old: and the  
things that are past.

I call to remembrance my song: and in the  
night I continue with mine own heart, and  
speak out my spirits.

Will the Lord absent himself for ever: and  
will he be no more intreated?

Is his mercy clean gone for ever: and is his  
covenant utterly to an end for evermore?

Will God forgotten to be gracious: and will  
he stir up his loving kindness in displeasure?

And I said, It is mine own infirmity: but  
I will remember the years of the Right Hand of  
the Most Highest.

I will remember the works of the Lord:  
I will call to mind the wonders of old time.

I will think also of all thy works: and  
talking shall be of thy doings.

Thy way, O God, is holy: who is so great  
as our God?

Thou art the God that doeth wonders: and  
hast declared thy power among the people.

Moneth. The xv. day.

15 Thou hast mightily delivered thy people  
even the sons of Jacob and Joseph.

16 The waters saw thee, O God: the waters  
thee and were afraid; the depths also  
troubled.

17 The clouds poured out water: the air  
dred, and thine arrows went abroad.

18 The voice of thy thunder was heard  
about: the lightnings shone upon the ground:  
the earth was moved and shook withal.

19 Thy way is in the sea, and thy paths in  
great waters: and thy footsteps are not known.

20 Thou leddest thy people like sheep  
the hand of Moses and Aaron.

*Attendite popule.*

*Psal. 78.*

*{ } Evening  
prayer.*

**H**ear my Law, O my people: incline  
thine ears unto the words of my mouth.

2 I will open my mouth in a parable: I  
will declare hard sentences of old:

3 Which we have heard and known: and  
as our fathers have told us.

4 That we should not hide them from  
children of the generations to come: but  
shew the honor of the Lord, his mighty and  
wonderful works that he hath done.

5 He made a covenant with Jacob, and  
Israel a Law: which he commanded our  
fathers to teach their children.

6 That their posterity might know it:  
the children which were yet unborn.

7 To the intent that when they came  
they might shew their children the same.

8 That they might put their trust in God,  
not to forget the works of God, but to keep  
his commandments.

9 And not to be as their forefathers, a  
froward and stubborn generation: a generation  
that set not their heart aright, and whose  
cleaverh not stedfastly unto God.

10 Like as the children of Ephraim: which  
ing harnessed and carrying bowes, turned  
themselves back in the day of battle.

11 They kept not the covenant of God:

Moneth. The xv. day.

did not walk in his law.

But forgate what he had done: and the women  
all work which he had shewed for them.

Marvellous things did he in the sight of our  
fathers in the land of Egypt: even in the  
land of Zoan.

He divided the sea, and let them go thro:  
he made the waters to stand on an heap.

In day time also he led them with a cloud:  
all the night through with a light of fire.

He clave the hard rocks in the wilderness,  
gave them drink thereot: as it had been out  
of the great depth.

He brought waters out of the stony rocks:  
that it gushed out like the rivers.

Yet for all this they sinned more against him:  
provoked the most highest in the wilderness.

They tempted God in their hearts: and  
soured meat for their lust.

They spake against God also saying:  
God prepare a table in the wilderness?

He smote the stony rock indeed that the  
water gushed out, and the streams flowed  
out: but can he give bread also, or provide  
for his people?

When the Lord heard this, He was wroth:  
the fire was kindled in Jacob, and there  
was up heavy displeasure against Israel.

Because they believed not in God: and  
soured their trust in his help.

So he commanded the clouds above: and  
opened the doors of heaven.

He rained down Manna also upon them  
to eat: and gave them food from heaven.

So man did eat Angels food: for he fear  
not meat enough.

He caused the east wind to blow under him,  
and through his power he brought in the  
west wind.

He rained flesh upon them as thick as dust:  
feathered fowls like as the sand of the sea.

He let it fall among their tents, even round  
about their habitation.

So they did eat and were wel filled: for he

Moneth. The xv. day.

gave them their own desire : they were disappointed of their lust.

31 But while the meat was yet in their mouth the heavy wrath of God came upon them, slew the wealthiest of them: yea, and laid down the chosen men that were in Israel.

32 But for all this they sinned yet more: believed not his wondrous works.

33 Therefore their days did he consume in vanity : and their years in trouble.

34 When he slew them, they sought him : turned them early and enquired after God.

35 And they remembered that God was their strength : and that their high God was their redeemer.

36 Nevertheless, they did but flatter him with their mouth : and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they steadfastly in his covenant.

38 But he was so merciful, that he forgave their misdeeds: and destroyed them not.

39 Yea, many a time turned he his wrath away, and would not suffer his whole displeasure to arise.

40 For he considered that they were flesh : and that they were even a wind that passeth away, and cometh not again.

41 Many a time did they provoke him in the wilderness : and grieved him in the desert.

42 They turned back, and tempted God: moved the holy one in Israel.

43 They thought not of his hand: and of the day when he delivered them from the hand of Egypt.

44 How he had wrought this miracle in Egypt: and his wonders in the field of Zoan.

45 He turned their waters into blood: that they might not drink of the rivers.

46 He sent lice amongst them, and devoured them up : and frogs to destroy them.

47 He gave their fruit unto the caterpillar: and their labour unto the grasshopper.

48 He destroyed their vines with hailstone: and their mulberry trees with the frost.

Moneth. The xv. day.

He smote their cattel also with hail stones:  
their flocks with hot thunderbolts.

He cast upon them the furiousness of his  
anger, displeasure and trouble: and  
the evil angels among them.

He made a way to his indignation, and  
did not their soul from death: but gave  
life over to the pestilence.

And smote all the first-born in Egypt: the  
principal and mightiest in the dwellings  
of them.

But as for his own people, he led them  
like sheep: and carried them in the wil-  
derness like a flock.

He brought them out safely that they  
did not fear: & overwhelmed their enemies  
in the sea.

And brought them within the borders of  
the sanctuary: even to his mountain which he  
inhabited with his right hand.

He cast out the heathen also before them:  
and their land to be divided among them for  
inheritance, and made the tribes of Israel to  
dwell in their tents.

So they tempted and displeased the most  
high God: and kept not his testimonies.

But turned their backs, & fell away like their  
fathers: starting aside like a broken bow.

For they grieved him with their hill altars:  
and provoked him to displeasure with their images.

When God heard this, he was wroth: and  
showed displeasure at Israel.

So that he forsooke the tabernacle in Silo:  
and the tent that he had pitched among them.

He delivered their power into captivity:  
and their beauty into the enemies hand.

He gave his people over also unto the  
enemy: and was wroth with his inheritance.

The fire consumed their young men: and  
their maidens were not given to marriage.

Their Priests were slain with the sword: and  
there were no widows to make lamentation.

So the Lord awaked as one out of sleep:  
like a giant refreshed with wine.



Moneth. The xvi. day.

67 He smote his enemies in the hinder part  
and put them to a perpetual shame.

68 He refused the tabernacle of Joseph:  
chose not the tribe of Ephraim.

69 But chose the tribe of Judah: even the  
of Sion which he loved.

70 And there he builded his temple on high  
and laid the foundation of it like the ground  
which he hath made continually.

71 He chose David also his servant:  
took him away from the sheepfolds.

72 As he was following the ewes great  
young ones, he took him: that he might feed  
Jacob his people and Israel his inheritance.

73 So he fed them with a faithful and true heart  
and ruled them prudently with all his power.

Deus, venerunt. 2 § Morning  
Psal. 79. § Prayer.

**O** God, the heathen are come into thine inheritance:  
thy holy temple have they defiled  
and made Jerusalem an heap of stones.

2 The dead bodies of thy servants have they  
given to be meat unto the fowls of the air:  
and the flesh of thy Saints unto the beasts of the land.

3 Their blood have they shed like water  
every side of Jerusalem: and there was no man  
to bury them.

4 We are become an open shame to our enemies:  
a very scorn and derision unto them  
that are round about us.

5 Lord, how long wilt thou be angry:  
thy jealousie burn like fire for ever?

6 Pour out thine indignation upon the heathen  
that have not known thee: and upon the kingdoms  
that have not called upon thy Name.

7 For they have devoured Jacob: and  
waste his dwelling place.

8 O remember not our old sins, but have  
mercy upon us, and that soon: for we are come  
unto great misery.

9 Help us O God of our salvation, for the  
glory of thy Name: O deliver us, and be merciful  
unto our sins for thy Names sake.

Moneth. The xvj. day.

Wherefore do the heathen say: Where is  
their God?

O let the vengeance of thy servants blood  
be shed: be openly shewed upon the heathen  
in fight.

O let the sorrowfull fighting of the priso-  
ners come before thee: according to the great-  
ness of thy power, preserve thou those that  
are appointed to die.

And for the blasphemy wherewith our neigh-  
bours have blasphemed thee: reward thou  
them (O Lord) seven fold into their bosom.

So we that be thy people and sheep of thy  
pasture, shall give thee thanks for ever: and  
will alway be shewing forth thy praise from  
generation to generation.

*Qui regis Israel. Psal. 80.*

Hear, O thou shepherd of Israel, thou that  
leadest Joseph like a sheep: shew thy self  
to thou that sittest upon the cherubims.

Before Ephraim, Benjamin, and Manasses:  
stir up thy strength, and come and help us.

Turn us again, O God: shew the light of  
thy countenance, and we shall be whole.

O Lord God of hosts: how long wilt thou  
be angry with thy people that prayeth?

Thou feedest them with the bread of tears:  
and givest them plenteousness of tears to drink.

Thou hast made us a very strife unto our  
neighbours: and our enemies laugh us to scorn.

Turn us again thou God of hosts: shew the  
light of thy countenance, and we shall be whole.

Thou hast brought a vine out of Egypt: thou  
hast cast out the heathen, and planted it.

Thou madest room for it: and when it had  
taken root it filled the land.

The hills were covered with the shadow of  
it: and the boughs thereof were like the goodly  
trees.

She stretched out her branches unto the  
sea: and her boughs unto the river.

Why hast thou then broken down her hedge:  
so that all they that go by, pluck off her grapes?

The wild bore out of the wood doth root it

Moneth. The xvj. day.

up: and the wild beasts of the field devour

14 Turn thee again, thou God of hosts, down from heaven: behold, and visit this

15 And the place of the vineyard that thy hand hath planted: and the branch that thou madeest so strong for thy self.

16 It is burnt with fire and cut down: they shall perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand: and upon the son of man whom thou madeest so strong for thine own self.

18 And so will not we go back from thee: O let us live, and we shall call upon thy Name.

19 Turn us again, O Lord God of hosts: shew the light of thy countenance, and we shall be whole.

*Exultate Deo. Psal. 81.*

Sing we merrily unto God our strength: make a cheerful noise unto the God of Jacob.

2 Take the psalm, bring hither the tabret: play the merry harp with the lute.

3 Blow up the trumpet in the new moon, even in the time appointed, and upon our solemn feast day.

4 For this was made a statute for Israel: a law of the God of Jacob.

5 This he ordained in Joseph for a testimony, when he came out of the land of Egypt, that he had heard a strange language.

6 I eased his shoulder from the burthen: and his hands were delivered from making the pot.

7 Thou calledst upon me in troubles, and I delivered thee: and heard thee what time the storm fell upon thee.

8 I proved thee also: at the waters of strife.

9 Hear, O my people, and I will assure thee: O Israel: if thou wilt hearken unto me.

10 There shall no strange god be in thee: neither shalt thou worship any other god.

11 I am the Lord thy God which brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not hear my voice, and Israel would not obey me.

13 So I gave them up to their own hearts' desires.

Moneth. The xvi. day.

Let them follow their own imaginations:  
O that my people would have hearkened unto  
me: for if Israel had walked in my wayes.  
I should soon have put down their enemies:  
and turned my hand against their adversaries.  
The hurers of the Lord should have bin found  
out: but their time should have endured for ever  
He should have fed them also with the finest  
wheat flour: and with honey out of the stoney  
rock should I have satisfied thee.

*Deus stetit.* } *Evening*  
*Psal. 82.* } *Prayer.*

God standeth in the congregation of princes:  
He is a judge among gods.

How long will ye give wrong judgement:  
and accept the persons of the ungodly?

Defend the poor and fatherless: see that such  
as be in need and necessity, have right.

Deliver the outcast & poor: save them from  
the hand of the ungodly.

They will not be learned, nor understand,  
neither walk on still in darkness: all the founda-  
tions of the earth be out of course.

I have said, Ye are gods: and ye all are chil-  
dren of the most High.

But ye shall die like men: and fall like  
one of the princes.

Arise, O God, and judge thou the earth: for  
thou shalt take all heathen to thine inheritance.

*Deus quis similis.* *Psal. 83.*

Hold not thy tongue, O God, keep not still  
thy silence: refrain not thy self, O God.

For lo, thine enemies make a murmuring:  
and they that hate thee have lift up their head.

They have imagined craftily against thy peo-  
ple, and taken counsel against thy secret ones.

They have said, Come and let us root them  
out: that they be no more a people: and that the  
name of Israel may be no more in remembrance.

For they have cast their heads together with  
one consent: and are confederate against thee.

The tabernacles of the Edomites, and the Is-  
maelites: the Moabites and Hagarens.

Gebal, and Ammon, and Amalech: the Philis-  
tines,

Monnerh. The xvi. day.

finer, with them that dwell at Tyre.

8 Asur also is joyned to them: and he holpen the children of Lot.

9 But do thou to them as unto the Madianites unto Sisera, and unto Jabin, at the brook of Kison.

10 Which perished at Endor: and became the dung of the earth.

11 Make them & their princes like Oreb and Zeb: yea, make all their princes like as Zeb and Salmanea.

12 Which say, Let us take to our selves: the houses of God in possession.

13 O my God make them like unto a wheel and as the stubble before the wind.

14 Like as the fire that burneth up the wood and as the flame that consumeth the mountain.

15 Persecute them even so with thy tempest and make them afraid with thy storm.

16 Make their faces ashamed, Lord: that they may seek thy name.

17 Let them be confounded and vexed ever more and more: let them be put to shame and perish.

18 And they shall know that thou (whose name is Jehova:) art onely the most High over all the earth.

*Quam Dilecta. Psal. 84.*

O How amiable are thy dwellings: thou Lord of hosts?

2 My soul hath a desire and longing to enter into the courts of the Lord: my heart and my flesh rejoyce in the living God.

3 Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young: even thy altars O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy house: they will be alwaies praising thee.

5 Blessed is the man whose strength is in thee: in whose heart are thy waies.

6 Which going through the vale of misery, will sit for a well: and the pools are filled with waters.

7 They will go from strength to strength: and unto the God of gods appeareth every one of them in Sion.

Mrneth. The xvi. day.

8 O Lord God of hosts, hear my prayer :  
9 Behold, O God, our defender: and look

10 For one day in thy courts: is better then  
a thousand.

11 I had rather be a door keeper, in the house of  
thy God: then to dwell in  $\S$  rents of ungodliness.

12 For the Lord God is a light and defence :

13 The Lord will give grace and worship, and no  
good thing shall he withhold from them that  
are a godly life.

14 O Lord God of hosts, blessed is the man  
that putterh his trust in thee.

15 *Benedixisti Domine. Psal. 85.*

16 Lord, thou art become gracious unto the  
land : thou hast turned away the captivity  
of Jacob.

17 Thou hast forgiven the offence of thy people:  
and covered all their sins.

18 Thou hast taken away all thy displeasure: and  
turned thy self from thy wrathful indignation.

19 Turn us then, O God our Saviour : and let  
thy anger cease from us.

20 Wilt thou be displeased at us for ever :  
and wilt thou stretch out thy wrath from one  
generation to another ?

21 Wilt thou not return again and quicken  
us : that thy people may rejoyce in thee ?

22 Shew us thy mercy, O Lord : and grant us  
thy salvation.

23 I will hearken what the Lord God will say con-  
cerning me: for he shall speak peace unto his peo-  
ple, and to his saints that they turn not again.

24 For his salvation is nigh them that fear him:  
that glory may dwell in our land.

25 Mercy and truth are met together : righte-  
ousness and peace have kissed each other.

26 Truth shall flourish out of the earth : and  
righteousness hath looked down from heaven.

27 Yea, the Lord shall shew loving kindness :  
and our land shall give her increase.

28 Righteousness shall go before him : and  
he shall direct his going in the way.

*Inclina*

Moneth. The xvii. day.

*Inclina Domine.*

*Pfal. 86.*

*Morning  
prayer.*

**B**ow down thine ear, O Lord, and hear me:  
I am poor and in misery.

2 Preserve thou my soul, for I am holy:  
God, save thy servant, that putteth his trust in thee.

3 Be merciful! unto me, O Lord: for I will  
call daily upon thee.

4 Comfort the soul of thy servant: for unto  
thee (O Lord) do I lift up my soul.

5 For thou, Lord, art good and gracious: and  
of great mercy to all them that call upon thee.

6 Give ear, Lord, unto my prayer: and ponder  
the voice of my humble desires.

7 In the time of my trouble I will call upon  
thee: for thou hearest me.

8 Among the gods there is none like unto thee  
(O Lord): there is none that can do as thou doest.

9 All nations whom thou hast made, shall  
come and worship thee, O Lord: and shall glorify  
thy Name.

10 For thou art great, and doest wondrous  
things: thou art God alone.

11 Teach me thy way, O Lord, and I will  
walk in thy truth: O knit my heart unto thee,  
that I may fear thy Name.

12 I will thank thee, O Lord my God, with all  
my heart: & will praise thy Name for evermore.

13 For great is thy mercy toward me: and thou  
hast delivered my soul from the nethermost hell.

14 O God, the proud are risen against me,  
and the congregations of naughty men have  
sought after my soul, and have not set thee  
before their eyes.

15 But thou (O Lord God) art full of com-  
passion and mercy: long suffering, plenteous in  
goodness and truth.

16 O turn thee then unto me, and have mer-  
cy upon me: give thy strength unto thy servant,  
and help the son of thy hand-maid.

17 Shew some good token upon me for good,  
that they which hate me may see it, and be  
shamed: because thou Lord hast holpen me,  
and comforted me.

*Finis*

Moneth. The xvij. day.

Fundamenta eius. Psal. 87.

Ther foundations are upon the holy hills:  
The Lord loveth the gates of Sion, more  
than all the dwellings of Jacob.

2 Very excellent things are spoken of thee:  
O city of God.

3 I will think upon Rahab and Babylon:  
with them that know me.

4 Behold ye the Philistines also: and they of  
Gath, with the Morians: lo, there was he born.

5 And of Sion it shal be reported, that he was  
born in her: and the most High shal establish her.

6 The Lord shal rehearse it when he writeth  
up the people, that he was born there.

7 The fingers also and trumpeters shal he  
rehearse: all my fresh springs shal be in thee.

*Domine Deus.* Psal. 88.

O Lord God of my salvation, I have cried  
day and night before thee: O let my prayer  
enter into thy presence, incline thine ear unto  
my calling.

2 For my soul is full of trouble: and my life  
draweth nigh unto hell.

3 I am counted as one of them that go down  
into the pit: and I have been even as a man  
that hath no strength.

4 Free among the dead, like unto them that be  
wounded and lie in  $\S$  grave: which be out of re-  
membrance and are cut away from thine hand.

5 Thou hast laid me in the lowest pit: in a  
place of darkness and in the deep.

6 Thine indignation lieth hard upon me: and  
thou hast vexed me with all thy storms,

7 Thou hast put away mine acquaintance far  
from me: and made me to be abhorred of them.

8 I am so fast in prison: that I cannot get forth.

9 My sight faileth for very trouble: Lord, I  
have called daily upon thee, I have stretcht out  
mine hands to thee.

10 Dost thou shew wonders among the dead:  
or shall the dead rise up again and praise thee?

11 Shall thy loving kindness be shewed in  
the grave: or thy faithfulness in destruction.

12 Shal thy wondrous works be known in the  
dark:



Moneth. The xvij. day.

dark: and thy righteousness in the land  
31 things are forgotten.

13 Unto thee have I cried, O Lord: and  
shall my prayer come before thee.

14 Lord, why abhorrest thou my soul:  
hidest thy face from me?

15 I am in misery, and like unto him that is  
the point to dye: even from my youth up,  
terrors have I suffered with a troubled mind.

16 Thy wrathful displeasure goeth over me,  
and the fear of thee hath undone me.

17 They came round about me daily like  
ter: and compassed me together on every side.

18 My lovers & friends hast thou put away from  
me: and hid my acquaintance out of my sight.

*Miser cordias Domini.* { } Evening  
Psal. 89. prayer.

**M**Y song shall be alway of the loving kind-  
ness of the Lord: with my mouth will I ever  
shewing thy truth from one generation to another.

2 For I have said, Mercy shall be set up for ever:  
thy truth shalt thou establish in the heavens.

3 I have made a covenant with my chosen:  
I have sworn unto David my servant.

4 Thy seed will I establish for ever: and set  
up thy throne from one generation to another.

5 O Lord, the very heavens shall praise thy  
wondrous works: and thy truth in the congrega-  
tion of the saints.

6 For who is among the clouds: that shall  
be compared unto the Lord?

7 And what is he among the gods: that shall  
be like unto the Lord?

8 God is very greatly to be feared in the  
counsel of the Saints: and to be had in reverence  
of all them that are about him.

9 O Lord God of hosts, who is like unto thee:  
thy truth (most mighty Lord) is on every side.

10 Thou rulest the raging of the sea: thou  
 stillest the waves thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it:  
thou hast scattered thine enemies abroad with  
thy mighty arm.

12 The heavens are thine, the earth also is thine:  
thou

Moneth. The xviij day.

- Thou hast laid the foundation of the round  
world, and all that therein is:  
Thou hast made the north and the south;  
Libanus and Hermon shall rejoyce in thy Name.  
Thou hast a mighty arm: strong is thy  
right hand, and high is thy right hand.  
Righteousnes and equity is the habitation of  
thy face: mercy and truth shall go before thy face.  
Blessed is the people (O Lord) that can re-  
joyce in thee: they shall walk in the light of  
thy countenance.  
Their delight shall be daily in thy name: and  
thy righteousness shall they make their boast.  
For thou art thy glory of their strength: and in  
thy loving kindnes shalt thou lift up our horns.  
For the Lord is our defence: the holy one  
of Israel is our king.  
Thou spakest sometimes of visions unto  
thy Saints, and saidst: I have laid help upon  
one that is mighty, I have exalted one chosen  
out of the people.  
I have found David my servant: with my  
holy oyl have I annointed him.  
My hand shall hold him fast: and mine  
arm shall strengthen him.  
The enemy shall not be able to do him vio-  
lence: the son of wickednes shall not hurt him.  
I shall smite down his foes before his face:  
and plague them that hate him.  
My truth also and my mercy shall be with  
him: and in my name shall his horn be exalted.  
I will set his dominion also in the sea: and  
his right hand in the floods.  
He shall call me, Thou art my Father:  
my God, and my strong salvation.  
And I will make him my first born: higher  
then the kings of the earth.  
My mercy will I keep for him for ever-  
more: and my covenant shall stand fast with him.  
His seed also will I make to endure for  
ever: and his throne as the dayes of heaven.  
But if his children forsake my law: & walk  
not in my judgements.  
If they break my statutes, and keep not my  
com-

Moneth. The xvij. day.

dark: and thy righteousness in the land  
11 things are forgotten.

12 Unto thee have I cried, O Lord: and  
shall my prayer come before thee.

13 Lord, why abhorrest thou my soul: and  
hidest thy face from me?

14 I am in misery, and like unto him that is  
the point to dye: even from my youth up,  
terrors have I suffered with a troubled mind.

15 Thy wrathful displeasure goeth over me  
and the fear of thee hath undone me.

16 They came round about me daily like water:  
and compassed me together on every side.

17 My lovers & friends hast thou put away from  
me: and hid my acquaintance out of my sight.

Misericordias Domini. { } Evening  
Psal. 89. prayer.

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up thy throne from one generation to another.

5 O Lord, the very heavens shall praise thy  
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6 For who is among the clouds: that shall  
be compared unto the Lord?

7 And what is he among the gods: that shall  
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8 God is very greatly to be feared in the  
counsel of the Saints: and to be had in reverence  
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11 Thou hast subdued Egypt, and destroyed it:  
thou hast scattered thine enemies abroad with  
thy mighty arm.

12 The heavens are thine, the earth also is thine:  
thou

Moneth. The xviij day.

- Thou hast laid the foundation of the round  
world, and all that therein is:  
Thou hast made the north and the south;  
Libanus and Hermon shall rejoyce in thy Name.  
Thou hast a mighty arm: strong is thy  
right hand, and high is thy right hand.  
Righteousnes and equiry is the habitation of  
thy face: mercy and truth shal go before thy face.  
Blessed is the people (O Lord) that can re-  
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thy countenance.  
Their delight shal be daily in thy name: and  
thy righteousness shal they make their boast.  
For thou art thy glory of their strength: and in  
thy loving kindnes shalt thou lift up our horns.  
For the Lord is our defence: the holy one  
of Israel is our king.  
Thou spakest sometimes of visions unto  
thy Saints, and saidest: I have laid help upon  
one that is mighty, I have exalted one chosen  
out of the people.  
I have found David my servant: with my  
holy oyl have I annointed him.  
My hand shall hold him fast: and mine  
arm shall strengthen him.  
The enemy shal not be able to do him vio-  
lence: the son of wickednes shal not hurt him.  
I shall smite down his foes before his face:  
and plague them that hate him.  
My truth also and my mercy shall be with  
him: and in my name shall his horn be exalted.  
I will set his dominion also in the sea: and  
his right hand in the floods.  
He shall call me, Thou art my Father:  
my God, and my strong salvation.  
And I will make him my first born: higher  
then the kings of the earth.  
My mercy will I keep for him for ever-  
more: and my covenant shal stand fast with him.  
His seed also will I make to endure for  
ever: and his throne as the dayes of heaven.  
But if his children forsake my law: & walk  
not in my judgements.  
If they break my statutes, and keep not my  
commandments,

**Moneth. The xvii. day.**

commandments: I will visit their offences with the rod, and their sin with scourge.

33 Nevertheless, my loving kindness will not utterly take from him: nor suffer truth to fail.

34 My covenant will I not break, nor alter thing that is gone out of my lips: I have sworn once by my Holiness, that I will not fail David.

35 His seed shall endure for ever: and his name is like as the sun before me.

36 He shall stand fast for evermore as the moon, and as the faithful witness in heaven.

37 But thou hast abhorred and forsaken the anointed: and art displeased at him.

38 Thou hast broken the covenant of thy servant: and cast his crown to the ground.

39 Thou hast overthrown all his hedges: and broken down his strong holds.

40 All they that go by, spoil him: and he is become a rebuke to his neighbours.

41 Thou hast set up the right hand of his enemies: and made all his adversaries to rejoice.

42 Thou hast taken away the edge of his sword, and givest him not victory in the battle.

43 Thou hast put out his glory: and cast his throne down to the ground.

44 The dayes of his youth hast thou shortened: and covered him with dishonour.

45 Lord how long wilt thou hide thy self? ever: and shall thy wrath burn like fire?

46 O remember how short my time is: wherefore hast thou made all men for nought?

47 What man is he that liveth, and shall not see death: and shall he deliver his soul from the hand of hell?

48 Lord, where are thy old loving kindnesses which thou swarest unto David in thy truth?

49 Remember (Lord) the rebuke that thy servants have: and how I do hear in my bosom the rebukes of many people.

50 Wherewith thine enemies have blasphemed thee, and slandered the footsteps of thine anointed: praised be the Lord for evermore. Amen, Amen.

Moneth. The xviij. day.

*Diminus re'ugium.* { } *Morning*  
*Pfal. 90.* { } *prayer.*

Ord thou hast been our refuge: from one generation to another.

Before the mountains were brought forth, or ere the earth and the world were made, thou art seated from everlasting and world without end.

Thou turnest man to destruction: again thou sayest, Come again ye Children of men.

For a thousand years in thy sight, are but as yesterday: seeing that is past as a watch in  $\gamma$  night.

As soon as thou scatterest them, they are even as a sleep: and fade away suddenly like the grass.

In the morning it is green, and groweth up but in the evening it is cut down, dried up and withered.

For we consume away in thy displeasure: and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee: and our secret sins in the sight of thy countenance.

For when thou art angry all our days are gone: we bring our years to an end, as it were a tale that is told.

The dayes of our age are threescore years and ten, and though men be so strong, that they come to fourscore years: yet is their strength weakened but labour and sorrow, so soon passeth it away, and we are gone.

But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

O teach us to number our days: that we may apply our hearts unto wisdom.

Turn thee again (O Lord) at the last: and be gracious unto thy servants.

O satisfie us w<sup>th</sup> thy mercy, and that soon: so that we rejoyce & be glad all the days of our lives.

Comfort us again, now after the time that thou hast plagued us: and for the years wherein we have suffered adversity.

Shew thy servants thy work: and their children thy glory.

And the glorious majesty of the Lord our God bee upon us: prosper thou the work of our hands upon us, O prosper thou our handy work.

*Qui*

Moneth. The xviij. day.

*Qui habitat.* Psal. 91.

**W**Hoso dwelleth under the defence of  
most High : shall abide under the shadow  
of the Almighty.

2 I will say unto the Lord, thou art my  
and my strong hold: my God, in him will I trust.

3 For he shall deliver thee from the snare  
the hunter : and from the noisome pestilence.

4 He shall defend thee under his wings, and  
thou shalt be safe under his feathers : his faithfulness  
and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror  
night : nor for the arrow that flieth by day.

6 For the pestilence that walketh in darkness:  
for the sickness that destroyeth in the noon-day.

7 A thousand shall fall beside thee, and  
a thousand at thy right hand: but it shall not come  
nigh thee.

8 Yea, with thine eyes shalt thou behold : and  
see the reward of the ungodly.

9 For thou Lord art my hope: thou hast  
thy house of defence very high.

10 There shall no evil happen unto thee: neither  
shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over  
thee: to keep thee in all thy ways.

12 They shall bear thee in their hands: that  
thou hurt not thy foot against a stone.

13 Thou shalt go upon the lion and adder:  
young lion and the dragon shalt thou tread  
under thy feet.

14 Because he hath set his love upon me,  
therefore shall I deliver him : I shall lift him  
up because he hath known my Name.

15 He shall call upon me, and I will hear him:  
yea, I am with him in trouble, I will deliver  
him and bring him to honour.

16 With long life will I satisfy him : and  
shew him my salvation.

*Bonum est confiteri.* Psal. 52.

**I**T is a good thing to give thanks unto  
& sing praises unto thy name, O most high.

2 To tell of thy loving kindness early in the  
morning : and of thy truth in the night season.

3 Upon

'Moneth. The xvij. day.

Upon an instrument of ten strings, and upon the  
upon a loud instrument, and upon the harp.  
For thou Lord hast made me glad through  
thy works : and I will rejoyce in giving praise  
to the operations of thy hands.

O Lord how glorious are thy works : and  
thy thoughts are very deep.

6 An unwise man doth not well consider  
this : and a fool doth not understand it.

When the ungodly are green as the grass, and  
when all the workers of wickedness do flourish:  
then shall they be destroyed for ever, but thou  
Lord art the most highest for evermore.

8 For lo thine enemies (O Lord) lo thine  
enemies shall perish : and all the workers of  
wickedness shall be destroyed.

9 But mine horn shall be exalted like the horn  
of an unicorn: for I am anointed with fresh oyl.

10 Mine eye also shall see his lust of mine ene-  
mies: and mine ear shall hear his desire of  
the wicked that rise up against me.

11 The righteous shall flourish like a palm tree:  
and shall spread abroad like a cedar in Libanus.

12 Such as be planted in the house of  $\gamma$  Lord:  
shall flourish in the courts (of  $\gamma$  house) of our God.

13 They also shall bring forth more fruit in  
their age: and shall be fat and well liking.

14 That they may shew how true the Lord  
thy strength is : and that there is no unrighte-  
ousness in him.

*Dominus regnavit. } } Evening  
Psal. 93. } } prayer.*

**T**he Lord is King, and hath put on glorious  
apparel : the Lord hath put on his apparel,  
and girded himself with strength.

2 He hath made the round world so sure: that  
it cannot be moved.

3 Ever since the world began hath thy seat  
been prepared : thou art from everlasting.

4 The floods are risen (O Lord) the floods have  
lift up their voice: the floods lift up their waves.

5 The waves of the sea are mighty, and rage  
horribly : but yet the Lord that dwelleth on  
high is mightier.

6 Thy



Moneth. The xviii. day.

6 Thy testimonies, O Lord, are very sure  
holiness becommerh thine house for ever.

Deut. 32. 1. Psal. 94.

**O** Lord God, to whose vengeance belongeth the  
God to whose vengeance belongeth, shew thy

2 Arise thou judge of the world : and reward  
the proud after their deserving.

3 Lord, how long shall the ungodly : how long  
shall the ungodly triumph ?

4 How long shall all wicked doers speak  
disdainfully : and make such proud boasting ?

5 They smite down thy people, O Lord : and  
grouble thine heritage.

6 They murder the widow and the stranger  
and put the fatherless to death.

7 And yet they say, Tush, the Lord shall not  
see : neither shall the God of Jacob regard it.

8 Take heed, ye unwise among the people  
ye fools, when will ye understand ?

9 He that planneth the ear, shall he not hear  
or he that made the eye, shall he not see ?

10 Or he that nurtureth the heathen : it is he  
that teacheth man knowledge, shall he not punish ?

11 The Lord knoweth the thoughts of man  
that they are but vain.

12 Blessed is the man whom thou chastenest  
(O Lord :) and teachest him in thy law.

13 That thou mayst give him patience in time of  
adversity : until he be digged up for the ungodly.

14 For the Lord will not fail his people, nei-  
ther will he forsake his inheritance.

15 Until righteousness turn again unto judg-  
ment : all such as be true in heart shall follow it.

16 Who will rise up with me against the wicked :  
or who will take my part against the evil doers ?

17 If the Lord had not helped me : it had not  
failed : but my soul had been put to silence.

18 But when I said, my foot hath slipped :  
thy mercy, O Lord, held me up.

19 In the multitude of the sorrows that I had in  
my heart : thy comforts have refreshed my soul.

20 Wilt thou have any thing do to with the school  
of wickedness : which imagine mischief as a law.

21 They gather them together against the soul of the

Moneth. The xix. day.

righteous: and condemn the innocent blood.  
For the Lord is my refuge: and my God, is  
the strength of my confidence.

He shall recompense them their wickedness,  
and destroy them in their own malice: yea, the  
Lord our God shall destroy them.

*venite exultemus,*

Psal. 95.

} Morning  
prayer.

Come let us sing unto the Lord: let us heartily  
rejoyce in the strength of our salvation.

Let us come before his presence with thanksgi-  
ng: and shew your selves glad in him w<sup>th</sup> psalms.

For the Lord is a great God: and a great  
above all gods.

In his hands are all the corners of the earth:  
and the strength of the hills is his also.

The sea is his, and he made it: and his hands  
prepared the dry land.

O come let us worship and fall down: and  
before the Lord our maker.

For he is (the Lord) our God: and we are the  
people of his pasture and the sheep of his hands.

To day if you will hear his voice, harden  
not your hearts: as in the provocation, and as  
in the day of temptation in the wilderness.

When your fathers tempted me: proved me,  
and saw my works.

Forty years long was I grieved with this  
generation, & said: It is a people that do erre in  
their hearts, for they have not known my ways.

Unto whom I sware in my wrath: that they  
should not enter into my rest.

*conate Domino. Psal. 96.*

1 Sing unto the Lord a new song: sing unto  
the Lord all the whole earth.

2 Sing unto the Lord and praise his name:  
telling of his salvation from day to day.

3 Declare his honour unto the heathen: and his  
wonders unto all people.

4 For the Lord is great, and cannot worthily  
be praised: he is more to be feared then all gods.

5 As for the gods of the heathen, they be but  
idols but it is the Lord that made the heavens.

6 Glory and worship are before him: power  
and honor are in his sanctuary.

7 Alcribe

Moneth. The xviii. day.

6 Thy testimonies, O Lord, are very sure:  
holiness becommeth thine house for ever.

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and put the fatherless to death.

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16 Who will rise up with me against the wicked:  
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Moneth. The xix. day.

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He shall recompense them their wickedness,  
and destroy them in their own malice: yea, the  
Lord our God shall destroy them.

*praise exultemus,* } *Morning*  
*Psal. 95.* } *prayer.*

Come let us sing unto the Lord: let us heartily  
rejoyce in the strength of our salvation.  
Let us come before his presence with thanksgiving:  
and shew your selves glad in him w<sup>th</sup> psalms.  
For the Lord is a great God: and a great  
above all gods.

In his hands are all the corners of the earth:  
and the strength of the hills is his also.

The sea is his, and he made it: and his hands  
prepared the dry land.

O come let us worship and fall down: and  
before the Lord our maker.

For he is (the Lord) our God: and we are the  
people of his pasture and the sheep of his hands.

To day if you will hear his voice, harden  
not your hearts: as in the provocation, and as  
in the day of temptation in the wilderness.

When your fathers tempted me: proved me,  
and saw my works.

Forty years long was I grieved with this  
generation, & said: It is a people that do erre in  
their hearts, for they have not known my ways.

Unto whom I sware in my wrath: that they  
should not enter into my rest.

*Antiphona Domino. Psal. 96.*

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the Lord all the whole earth.

2 Sing unto the Lord and praise his name:  
telling of his salvation from day to day.

3 Declare his honour unto the heathen: and his  
wonders unto all people.

4 For the Lord is great, and cannot worthily  
be praised: he is more to be feared then all gods.

5 As for the gods of the heathen, they be but  
idols: but it is the Lord that made the heavens.

6 Glory and worship are before him: power  
and honor are in his sanctuary.

7 Alcribe

Moneth. The xix. day.

7 Ascribe unto the Lord (O ye kindreds of people:) ascribe unto  $\S$  Lord worship and pow

8 Ascribe unto the Lord the honor due unto name: bring presents, and come into his count

9 O worship the Lord in the beauty of his holiness: let the whole earth stand in awe of his

10 Tell it out among the heathen, that the Lord is King: and that it is he which hath made the round world so fast that it cannot be moved, and how that he shall judge the people righteous

11 Let the heavens rejoyce, and let the earth be glad. let  $\S$  sea make a noise and all that therein

12 Let the field be joyful, and all that is in it: then shall all the trees of the wood rejoyce before the Lord.

13 For he cometh, for he cometh to judge the earth: and with righteousness to judge the world, and the people with his truth.

*Dominus regnavit. Psal. 97.*

**T**he Lord is King, the earth may be glad thereof: yea, the multitude of the isles may be glad thereof.

2 Clouds and darkness are round about him: righteousness and judgement are the habitation of his seat.

3 There shall go a fire before him: and burn up his enemies on every side.

4 His lightning gave shine unto the world: the earth saw it, and was afraid.

5 The hills melted like wax at the presence of the Lord: at the presence of the Lord of the whole earth.

6 The heavens have declared his righteousness, and all the people have seen his glory.

7 Confounded be all they that worship carved images, and that delight in vain gods: worship him all ye gods.

8 Sion heard of it, and rejoyced: and the daughters of Juda were glad because of thy judgements O Lord.

9 For thou Lord, art higher then all that are in the earth: thou art exalted far above all gods.

10 O ye that love the Lord, see that ye hate nothing which is evil: the Lord preserveth  $\S$  soul

Moneth. The xix. day.

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saints, he shall deliver them from the hand  
of the ungodly.

There is sprung up a light for the righteous:  
joyful gladness for such as be true hearted.  
Rejoyce in the Lord, ye righteous: and  
thanks for a remembrance of his holiness.

*Cantate Domino.* { } *Evening*

*Psal. 98.*

*Prayer.*

Sing unto the Lord a new song: for he hath  
done marvelous things.

With his own right hand, and with his holy  
arm: hath he gotten himself the victory.

The Lord declared his salvation: his righte-  
ousness hath he openly shewed in the sight of  
the heathen.

He hath remembered his mercy and truth to-  
wards the house of Israel: and all the ends of  
the world have seen the salvation of our God.

Shew your selves joyful unto the Lord: all  
hands, sing, rejoyce, and give thanks.

Praise the Lord upon the harp: sing to the  
Lord with a psalm of thanksgiving.

With trumpets also and shawms: O shew  
your selves joyful before the Lord the King.

Let the sea make a noise, and all that therein  
is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the  
reeds be joyful together before the Lord: for  
he is come to judge the earth.

With righteousness shall he judge the  
world: and the people with equity.

*Dominus regnavit. Psal. 99.*

The Lord is King, be the people never so un-  
quiet: he sitteth between the Cherubims,  
the earth never so unquiet.

The Lord is great in Sion: and high above  
all people.

They shall give thanks unto thy Name:  
which is great, wonderful, and holy.

The kings power loveth judgement, thou  
hast prepared equity: thou hast executed judg-  
ment and righteousness in Jacob.

O magnifie the Lord our God, and fall down  
before his footstool, for he is holy.

Mo

Moneth. The xix. day.

6 Moses and Aaron among his priests, and Samuel among such as call upon his Name: these called upon the Lord, and he heard them.

7 He spake unto them out of the cloudy pillar: for they kept his testimonies, and the law that he gave them.

8 Thou heardest them (O Lord our God:) thou forgavest them, O God, and punishedst their inventions.

9 O magnifie the Lord our God, & worship him upon his holy hill: for the Lord our God is holy.

*Fabulate Deo. Psal. 100.*

**O** Be joyful in the Lord all ye lands: serve the Lord with gladness, and come before his presence with a song.

2 Be ye sure that the Lord he is God: it is he that hath made us, and not we our selves, we are his people, and the sheep of his pasture.

3 O go your wayes into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and speak good of his Name.

4 For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

*Misericordiam & iudicium. Psal. 101.*

**M**Y song shall be of mercy and judgement unto thee, O Lord, will I sing.

2 O let me have understanding: in the way of godliness.

3 When wilt thou come unto me: I will wait in my house with a perfect heart.

4 I will take no wicked thing in hand, I have the sins of unfaithfulness: there shall no such cleave unto me.

5 A froward heart shall depart from me. I will not know a wicked person.

6 Whoso privily slandereth his neighbour, him will I destroy.

7 Who so hath also a proud look, and high stomach: I will not suffer him.

8 Mine eyes look unto such as be faithful in the land: that they may dwell with me.

9 Whoso leadeth a godly life: he shall be my servant.

Moneth. The xx. day.

There shall no deceitful person dwell in my  
city: he that telleth lies shall not carry in my sight.  
I shall soon destroy all the ungodly that  
are in the land: that I may root out all wicked  
men from the city of the Lord.

Domine exaudi.

Psal. 102.

Morning  
prayer.

Hear my prayer, O Lord, and let my crying  
come unto thee.

Hide not thy face from me in the time of  
trouble: encline thine ears unto me when  
I call, O hear me, and that right soon.

For my dayes are consumed away like smoke:  
my bones are burnt up as it were a firebrand.

My heart is smitten down, and withered  
like grass: so that I forget to eat my bread.

For the voice of my groaning: my bones will  
not cleave to my flesh.

I am become like a pelican in the wilder-  
ness: and like an owl that is in the desert.

I have watched, and am even as it were a  
crow: that sitteth alone upon the house top.

Mine enemies revile me all the day long:  
they that are mad upon me are sworn to-  
gether against me.

For I have eaten ashes as it were bread:  
and mingled my drink with weeping.

And that because of thine indignation and  
wrath: for thou hast taken me up, & cast me down.

My dayes are gone like a shadow: and I  
am withered like grass.

But thou (O Lord) shalt endure for ever:  
thy remembrance throughout all generations.

Thou shalt rise and have mercy upon Sion:  
for it is time that thou have mercy upon her,  
the time is come.

And why? thy servants think upon her  
ruine: and it pitieth them to see her in the dust.

The heathen shall fear thy Name, O Lord:  
all the kings of the earth thy majesty.

When the Lord shall build up Sion: and  
his glory shall appear.

When he turneth him unto the prayer of the  
poor: and despiseth not their desire.

18 This



Monctm. The xx. day.

18 This shall be written for those that come after: and the people which shall be born, shall praise the Lord.

19 For he looked down from his sanctuary out of the heaven did the Lord behold the earth:

20 That he might hear the mournings of such as be in captivity: and deliver the children appointed to death.

21 That they may declare the Name of the Lord in Sion: and his worship at Jerusalem.

22 When the people are gathered together, and the kingdoms also to serve the Lord.

23 He brought down my strength in my journey: and shortened my days.

24 But I said, O my God, take me not away in the midst of my age: as for thy years, they endure throughout all generations.

25 Thou Lord in the beginning hast laid the foundation of the earth: and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure: they all shall wax old as doth a garment.

27 And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall not fail.

28 The children of thy servants shall come: and their seed shall stand fast in thy sight.

*Benedic a anima mea. Psal. 103.*

**P**raise the Lord, O my soul: and all that is within me, praise his holy Name.

2 Praise the Lord, O my soul: and forget not all his benefites.

3 Which forgiveth all thy sins: and healeth all thine infirmities.

4 Which saveth thy life from destruction: and crowneth thee with mercy and loving kindness.

5 Which satisfieth thy mouth with good things: making thee young and lusty as an eagle.

6 The Lord executeth righteousness and judgment: for all them that are oppressed with wrong.

7 He shewed his way unto Moses: his word unto the children of Israel.

8 The Lord is full of compassion and mercy: long-suffering, and of great goodness.

Moneths The xx. day.

9 He will not alway be chiding: neither keepeth  
he his anger for ever.

10 He hath not dealt with us after our sins :  
nor rewarded us according to our wickedness.

11 For look how high the heaven is in com-  
parison of the earth : so great is his mercy also  
toward them that fear him.

12 Look how wide also the east is from the  
west : so far hath he set our sins from us.

13 Yea, like as a father pitieth his own chil-  
dren : even so is the Lord merciful unto them  
that fear him.

14 For he knoweth whereof we be made: he  
remembereth that we are but dust.

15 The days of man are but as grass : for  
it flourisheth as a flour of the field.

16 For as soon as the wind goeth over it, it is  
gone: and the place thereof shall know it no more.

17 But the merciful goodness of the Lord endu-  
reth for ever and ever, upon them that fear him:  
and his righteousness upon childrens children.

18 Even upon such as keep his covenant : and  
think upon his commandments to do them.

19 The Lord hath prepared his seat in heaven:  
and his kingdom ruleth over all.

20 O praise the Lord ye angels of his: ye that  
excel in strength: ye that fulfil his commande-  
ment, and hearken unto the voice of his words.

21 O praise the Lord, all ye his hosts: ye servants  
of his that do his pleasure.

22 O speak good of the Lord all ye works  
of his, in all places of his dominion : praise  
ye the Lord, O my soul.

*Benedic anima mea.*

*Psal. 104.*

} *Evening  
prayer.*

Praise the Lord, O my soul, O Lord my God  
thou art become exceeding glorious : thou  
art clothed with majesty and honour.

2 Thou deckest thy self with light as it were  
with a garment, and spreadest out the heavens  
like a curtain.

3 Which layeth the beams of his chamber in  
the waters : and maketh the clouds his charer,

4 walketh upon the wings of the wind.

Moneth. The xx. day.

4 He maketh his angels, spirits: and his ministers a flaming fire.

5 He laid the foundations of the earth: that it never should move at any time.

6 Thou coveredst it with the deep like as with a garment: the waters stand in the hills.

7 At thy rebuke they flee: at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the valleys beneath: even unto the place which thou hast appointed for them.

9 Thou hast set them their bounds, which they shall not pass: neither turn again to cover the earth.

10 He sendeth his springs into the rivers which run among the hills.

11 All beasts of the field drink thereof: and the wilde asses quench their thirst.

12 Besides them that the fowls of the air have their habitation: and sing among the branches.

13 He watereth the hills from above: the earth is filled with the fruit of thy works.

14 He bringeth forth grass for the cattle, and green herb for the service of men.

15 That he may bring food out of the earth, and wine that maketh glad the heart of man, and oyle to make him a chearful countenance, and bread to strengthen mans heart.

16 The trees of the Lord also are full of sap: even the cedars of Libanus which he hath planted.

17 Wherein the birds make their nests: and the fir-trees are a dwelling for the stork.

18 The high hills are a refuge for the wilde goats: and so are the froay rocks for the conies.

19 He appointed the moon for certain seasons, and the sun knoweth his going down.

20 Thou makest darkness that it may be night, wherein all the beasts of the forrest do move.

21 The lions roaring after their prey: do seek their meat at God.

22 The sun ariseth, and they get them away together: and lay them down in their dens.

23 Man goeth forth to his work and to his labour: until the evening.

Moneth: The xxi, day.

24 O Lord, how manifold are thy works: in wisdom hast thou made them all, the earth is full of thy riches.

25 So is the great and wide sea also: wherein are things creeping innumerable, both small and great beasts.

26 There go the ships, and there is that leviathan: whom thou hast made to take his pastime therein.

27 These wait all upon thee: that thou mayest give them meat in due season.

28 When thou givest it them, they gather it: and when thou openest thy hand, they are filled with good.

29 When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned again to their dust.

30 When thou lettest thy breath go forth, they shall be made: and thou shalt renew the face of the earth.

31 The glorious majesty of thy Lord shall endure for ever: the Lord shall rejoyce in his works.

32 The earth shall tremble at the look of him: when he do but touch the hills, they shall smoke.

33 I will sing unto the Lord as long as I live: I will praise my God while I have my being.

34 And so shall my words please him: my joy shall be in the Lord.

35 As for sinners, they shall be consumed out of the earth, and the ungodly shall come to an end: praise thou the Lord, O my soul, praise the Lord.

*Confitemini Domino. { } Morning*  
*Psal. 105. { } prayer.*

Give thanks unto the Lord, and call upon his name: tell thy people what things he hath done.

2 O let your songs be of him, and praise him: and let your talking be of his wondrous works.

3 Rejoyce in his holy Name: let the heart of them rejoyce that seek the Lord.

4 Seek the Lord and his strength: seek his face evermore.

5 Remember the marvellous works that he hath done: his wonders, and his judgments of his mouth.

6 O ye seed of Abraham his servant: ye children of Jacob his chosen:

Moneth. The xxi. day.

7 He is the Lord our God : his judgements are in all the world.

8 He hath been always mindful of his covenant & promise that he made to a thousand generations.

9 Even the covenant that he made with Abraham : and the oath that he swore unto Isaac.

10 And appointed the same unto Jacob for law : and to Israel for an everlasting testament.

11 Saying, Unto thee will I give the land of Chanaan, the lot of your inheritance.

12 When there were yet but a few of them and they strangers in the land.

13 What time as they went from one nation to another : from one kingdom to another people.

14 He suffered no man to do them wrong: but reprov'd even kings for their sakes.

15 Touch not mine Anointed : and do no harm to my Prophets.

16 Moreover, he called for a dearth upon the land: and destroyed all the provision of bread.

17 But he had sent a man before them: even Joseph which was sold to be a bond servant.

18 Whose feet they hurt in the stocks: the iron entered into his soul.

19 Until the time came that his cause was known : the word of the Lord tried him.

20 The king sent and delivered him : the prince of the people let him go free.

21 He made him Lord also of his house: and ruler of all his substance.

22 That he might enform his princes after his will : and teach his senators wisdom.

23 Israel also came into Egypt: and Jacob was a stranger in the land of Ham.

24 And he increased his people exceedingly and made them stronger then their enemies.

25 Whose heart turned so, that they hated his people : and dealt untruly with his servants.

26 Then sent he Moses his servant: and Aaron whom he had chosen.

27 And these shewed his tokens among them and wonders in the land of Ham.

28 He sent darkness, and it was dark: and they were not obedient unto his word.

Moneth. The xxi. day.

- 19 He turned their water into blood, and  
their fish.  
20 Their land brought forth frogs: yea, even  
in their kings chambers.  
21 He spake the word, and there came all man-  
ner of flies: and lice in all their quarters.  
22 He gave them hailstones for rain: and  
fires of fire in their land.  
23 He smote their vines also and figtrees:  
and destroyed the trees that were in their coasts.  
24 He spake the word, and the grasshoppers came,  
and caterpillers innumerable: and did eat up all  
the grass in their land and devoured the fruit  
of their ground.  
25 He smote all the first born in their lands:  
the chief of all their strength.  
26 He brought them forth also with silver and  
gold: there was not one feeble person among  
their tribes.  
27 Egypt was glad at their departing: for they  
were afraid of them.  
28 He spread out a cloud to be a covering:  
and fire to give light in the night season.  
29 At their desire he brought quails: and he  
filled them with the bread of heaven.  
30 He opened the rock of stone, and the waters  
flowed out: so that rivers ran in dry places.  
31 For why? he remembered his holy promise:  
unto Abraham his servant.  
32 And he brought forth his people with joy:  
and his chosen with gladness.  
33 And gave them the lands of the heathen: and  
they took the labours of the people in possession.  
34 That they might keep his statutes: and ob-  
serve his laws.

*Confitemini Domino.* } } *Evening*  
*Psal. 106.* } } *Prayer.*

- 0 Give thanks unto the Lord, for he is gra-  
cious: and his mercy endureth for ever.  
1 Who can express the noble acts of the Lord:  
or shew forth all his praise.  
2 Blessed are they that alway keep judgment:  
and do righteousness.  
3 Remember me, O Lord, according to the favor  
that

Moneth. The xxi. day.

that thou bearest unto thy people: O visit us with thy salvation.

5 That I may see the felicity of thy chosen and rejoyce in the gladness of thy people: and give thanks with thine inheritance.

6 We have sinned with our fathers: we have done amiss, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodness in remembrance: but were disobedient at the sea, even at the red-sea.

8 Nevertheless, he helped them for his Name sake: that he might make his power to be known.

9 He rebuked the red sea also, and it was dried up: so he led them thorow the deep, as thorow a wilderness.

10 And he saved them from  $\S$  adversaries hand and delivered them from the hand of the enemy.

11 As for those that troubled them the waters overwhelmed them: there was not one of them left.

12 Then believed they his words: and sang praise unto him.

13 But within a while they forgot his works and would not abide his counsel.

14 But lust came upon them in the wilderness: and they tempted God in the desert.

15 And he gave them their desire: and sent leanness withal into their soul.

16 They angered Moses also in their tents: and Aaron the saint of the Lord.

17 So the earth opened, and swallowed up Dathan: and covered the congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt up the ungodly.

19 They made a calf in Horeb: and worshipped the molten image.

20 Thus they turned their glory: into the similitude of a calfe that eateth hay.

21 And they forgot God their Saviour: which had done so great things in Egypt.

22 Wondrous works in the land of Ham: and fearful things by the red sea.

23 So he said he would have destroyed them had not Moses his chosen stood before him in the gap:

Moneth. The xxi. day.

to turn away his wrathful indignation,  
he would destroy them.

24 Yea, they thought scorn of that pleasure  
and : and gave no credence unto his word.

25 But murmured in their tents: and heark-  
ed not unto the voice of the Lord.

26 Then lift he up his hand against them : to  
throw them in the wilderness.

27 To cast out their seed among the nations:  
and to scatter them in the lands.

28 They joyned themselves unto Baal-peor :  
and are the offerings of the dead.

29 Thus they provoked him to anger with  
their own inventions : and the plague was  
great among them.

30 Then stood up Phinees and prayed: and  
the plague ceased.

31 And that was counted unto him for righ-  
teousness : among all posterities for evermore.

32 They angered him also at the waters of strife:  
so that he punished Moses for their sakes.

33 Because they provoked his spirit : so that  
he spake unadvisedly with his lips.

34 Neither destroyed they the heathen : as the  
Lord commanded them.

35 But were mingled among the heathen: and  
learned their works.

36 Inasmuch that they worshiped their idols:  
which turned to their own decay : yea, they  
offered their sons and daughters unto devils.

37 And shed innocent blood even the blood  
of their sons and of their daughters : whom they  
offered unto the idols of Canaan, and the  
land was defiled with blood.

38 Thus were they stained with their own works:  
and went a whoring with their own inventions.

39 Therefore was the wrath of the Lord  
kindled against his people : inasmuch that he  
abhorred his own inheritance.

40 And he gave them over into the hand of  
the heathen : and they that hated them were  
lords over them.

41 Their enemies oppressed them : and had  
them in subjection.



Memeth. The xxij. day

42 Many a time did he deliver them: but they rebelled against him with their own invention. And were brought down in their wickedness.

43 Nevertheless, when he saw their adversity, he heard their complaint.

44 He thought upon his covenant, and pitied them according to the multitude of his mercies: yea, he made all those that had them away captive, to pity them.

45 Deliver us (O Lord our God) and gather us from among the heathen: that we may give thanks unto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel, from everlasting, and world without end: and let all the people say, Amen.

*Confitemini Domino.*

*Psal. 107.*

*Morning  
Prayer.*

**O** Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Let them give thanks whom the Lord hath redeemed: and delivered from the hands of the enemy.

3 And gathered them out of the lands: from the east, and from the west, from the north, and from the south.

4 They went astray in the wilderness out of the way: and found no city to dwell in.

5 Hungry and thirsty: their souls fainted in them.

6 So they cried unto the Lord in their trouble: and he delivered them from their distress.

7 He led them forth by the right way: that they might go to the city where they dwelt.

8 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men.

9 For he satisfieth the empty soul: and filleth the hungry soul with goodness.

10 Such as sit in darkness, and in the shadow of death: being fast bound in misery and iron.

11 Because they rebelled against the word of the Lord: and lightly regarded the counsel of the most high.

12 He also brought down their heart through heavy

Moneth. The xxj. day.

business: they fell down, and there was none  
to help them up.

13 So when they cried unto the Lord in their  
trouble: he delivered them out of their distress.

14 For he brought them out of darkness,  
and out of the shadow of death: and brake  
their bonds in sunder.

15 O that men would therefore praise the  
Lord for his goodness: and declare the won-  
ders that he doth for the children of men.

16 For he hath broken the gates of brass;  
and smitten the bars of iron in sunder.

17 Foolish men are plagued for their offence:  
and because of their wickedness.

18 Their soul abhorred all manner of meat:  
and they were even hard at death's door.

19 So when they cried unto the Lord in their  
trouble: he delivered them out of their distress.

20 He sent his word and healed them: and  
they were saved from their destruction.

21 O that men would therefore praise the  
Lord for his goodness: and declare the wonders  
that he doth for the children of men.

22 That they would offer unto him the sacri-  
fice of thanksgiving: and tell out his works with  
gladness.

23 They that go down to the sea in ships:  
and occupy their business in great waters.

24 These men see the works of the Lord: and  
his wonders in the deep.

25 For at his word the stormy winde ari-  
seth: which lifteth up the waves thereof.

26 They are carried up to the heaven, and  
down again to the deep: their soul melteth away  
because of the trouble.

27 They reel to and fro, and stagger like a  
drunken man: and are at their wits end.

28 So when they cry unto the Lord in their trou-  
ble: he delivereth them out of their distress.

29 For he maketh the storm to cease: so that  
the waves thereof are still.

30 Then are they glad because they be at  
rest: and so he bringeth them unto the haven  
where they would be.

Moneth. The xxij. day.

31 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men.

32 That they would exalt him also in the congregation of the people: and praise him in the seat of the elders.

33 Which turneth the floods into a wilderness: and drieth up the water springs.

34 A fruitful land maketh he barren: for the wickedness of them that dwell therein.

35 Again, he maketh the wilderness a standing water: and water-springs of a dry ground.

36 And there he letteth the hungry: that they may build them a city to dwell in.

37 That they may sow their land: and plant vineyards to yield them fruits of increase.

38 He bletheth them, so that they multiply exceedingly: and suffereth not their cattel to decrease.

39 And again, when they are diminished and brought low: through oppression, through any plague or trouble.

40 Though he suffer them to be evil intreated through tyrants: and let them wander out of the way in the wilderness.

41 Yet helpeth he the poor out of misery: and maketh him households like a flock of sheep.

42 The righteous wil consider this, and rejoyce: and the mouth of all wickedness shal be stopped.

43 Whoso is wise wil ponder these things: & they shal understand the loving kindness of the Lord.

*Paratum cor meum.*

*Psal. 108.*

*Evening  
prayer.*

**O** God, my heart is ready (my heart is ready:) I will sing and give praise with the best member that I have.

2 Awake thou lute and harp: I my self will awake right early.

3 I will give thanks unto thee, O Lord, among the people: I will sing praises unto thee among the nations.

4 For thy mercy is greater then the heavens: and thy truth reacheth unto the clouds.

5 Set up thy self ( O God ) above the heavens: and thy glory above all the earth.

6 That

Moneth. The xxij. day.

1 That thy beloved may be delivered: let  
thy right hand save them, and hear thou me.  
2 God hath spoken in his holiness: I will re-  
venge therefore and divide Sichem: and mete  
out the valley of Succoth.

3 Gilead is mine, and Manasseh is mine:  
4 Ephraim also is the strength of my head.

5 Juda is my law-giver, Moab is my washpot:  
6 For Edom will I cast out my shoe, upon the  
Philistines will I triumph.

7 Who will lead me into the strong city:  
and who will bring me into Edom?

8 Hast not thou forsaken us, O God: and wilt  
not thou, O God, go forth with our hosts?

9 O help us against the enemy: for vain is  
the help of man.

10 Through God we shall do great acts: and  
it is he that shall tread down our enemies.

*Deus laudem. Psal. 109.*

1 Hold not thy tongue, O God of my praise:  
2 For the mouth of the ungodly, yea, and  
the mouth of the deceitful is opened upon me.

3 And they have spoken against me with false  
tongues: they compassed me about also with words  
of hatred, and fought against me without a cause.

4 For the love that I had unto them, lo, they  
have now my contrary part: but I give my self  
unto prayer.

5 Thus have they rewarded me evil for  
good: and hatred for my good will.

6 Set thou an ungodly man to be ruler over  
him: and let Satan stand at his right hand.

7 When sentence is given upon him, let him be  
condemned: and let his prayer be turned into sin.

8 Let his dayes be few: and let another take  
his office.

9 Let his children be fatherless: and his wife  
a widow.

10 Let his children be vagabonds, and beg their  
bread: let them seek it also out of desolate places.

11 Let the extortioner consume all that he  
hath: and let the stranger spoil his labour.

12 Let there be no man to pity him: nor to  
have compassion upon his fatherless children.

13 Let

Monech. The xxij-day.

12 Let his posterity be destroyed : and in the next generation let his Name be clean purged.

13 Let the wickedness of his fathers be had in remembrance in the sight of the Lord : and let not the sin of his mother be done away.

14 Let them alway be before the Lord : that he may root out the memorial of them from off the earth.

15 And that because his mind was not to do good : but persecuted the poor helpless man : that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen unto him : he loved not blessing, therefore shall it be far from him.

17 He clothed himself with cursing like as with a raiment : and it shall come into his bowels like water, and like oyl into his bones.

18 Let it be unto him as the cloak that he hath upon him : and as the girdle that he is alway girded withal.

19 Let it thus happen from the Lord unto mine enemies : & to those that speak evil against my soul.

20 But deal thou with me (O Lord God) according unto thy Name : for sweet is thy mercy.

21 O deliver me, for I am helpless and poor : and my heart is wounded within me.

22 I go hence like the shadow that departeth : and am driven away as the grasshopper.

23 My knees are weak through sitting : my flesh is dried up for want of fatness.

24 I became also a rebuke unto them : they that looked upon me, shaked their heads.

25 Help me (O Lord my God :) O save me according to thy mercy.

26 And they shall know how that this is thy hand : and that thou Lord hast done it.

27 Though they curse, yet bless thou : and let them be confounded that rise up against me : but let thy servant rejoyce.

28 Let mine adversaries be clothed with shame : and let them cover themselves with their own confusion as with a cloak.

29 As for me, I will give great thanks unto the Lord

Month. The xxiiij. day.

and with my mouth : and praise him among  
the multitude.

30 For he shall stand at the right hand of the  
poor : to save his soul from unrighteous judges.

*Dixit Dominus.* { } *Morning*  
*Psal. 110.* { } *prayer.*

The Lord said unto my Lord, Sit thou on my  
right hand : untill I make thine enemies  
thy footstool.

2 The Lord shall send the rod of thy power  
out of Sion : be thou ruler even in the mids  
among thine enemies.

3 In the day of thy power shall the people offer  
the free-will-offerings with an holy worship : the  
law of thy birth is of the womb of the morning.

4 The Lord sware and will not repent : Thou  
art a priest for ever after the order of Melchisedech.

5 The Lord upon thy right hand : shall wound  
open kings in the day of his wrath.

6 He shall judge among the heathen, he shall  
smite all the places with the dead bodies : and smite  
under the heads over divers countreys.

7 He shall drink of the brook in the way :  
therefore shall he lift up his head.

*Confitebor tibi.* *Psal. 111.*

I will give thanks unto the Lord with my whole  
heart : secretly among the faithful, and in the  
congregation.

2 The works of the Lord are great : sought  
out of all them that have pleasure therein.

3 His work is worthy to be praised and had in  
honour : and his righteousness endureth for ever.

4 The merciful and gracious Lord hath so  
done his marvellous works : that they ought to  
be had in remembrance.

5 He hath given meat unto them that fear  
him : he shall ever be mindful of his covenant.

6 He hath shewed his people the power of his  
works : that he may give them the heritage of the  
heathen.

7 The works of his hands are verity and  
judgement : all his commandments are true.

8 They stand fast for ever and ever : and are  
done in truth and equity.

Moneth. The xxiiij. day.

9 He sent redemption unto his people :  
hath commanded his covenant for ever : he  
and reverent is his Name.

10 The fear of the Lord is the beginning of wis-  
dom : a good understanding have all they that  
do there after, the praise of it endureth for ever.

*Beatus vir. Psal. 112.*

**B**lessed is the man that feareth the Lord :  
he hath great delight in his commandments.

2 His seed shall be mighty upon earth : the  
generation of the faithful shall be blessed.

3 Riches and plenteousness shall be in his  
house : and his righteousness endureth for ever.

4 Unto the godly there ariseth up light in the  
darkness : he is merciful, loving and righteous.

5 A good man is merciful, and lendeth  
and will guide his words with discretion.

6 For he shall never be moved : and the righte-  
ous shall be had in an everlasting remembrance.

7 He wil not be afraid for any evil tidings : for  
his heart standeth fast, and believeth in the Lord.

8 His heart is stablished and will not shrink  
until he see his desire upon his enemies.

9 He hath dispersed abroad and given to the  
poor : and his righteousness remaineth for ever :  
his horn shall be exalted with honour.

10 The ungodly shall see it, and it shall grieve  
him : he shall gnash with his teeth, and consume  
away : the desire of the ungodly shall perish.

*Laudate pueri. Psal. 113.*

**P**raise the Lord ( ye servants : ) O praise the  
Name of the Lord.

2 Blessed be the Name of the Lord : from this  
time forth for evermore.

3 The Lords Name is praised : from the rising up  
of the sun, unto the going down of the same.

4 The Lord is high above all heathen : and his  
glory above the heavens.

5 Who is like unto the Lord our God, that hath  
his dwelling so high : and yet humbleth himself  
to behold the things that are in heaven & earth.

6 He taketh up the simple out of the dust :  
and lifteth the poor out of the mire.

7 That

Mone th. The xxiiij. day.

That he may set him with the princes: even  
the princes of his people.  
He maketh the barren woman to keep house:  
and to be a joyful mother of children.

In exitu Israel. } S Evening  
Psal. 114. } prayer.

When Israel came out of Egypt: and his house  
of Jacob from among the strange people.  
Judah was his sanctuary: & Israel his dominion.  
The sea saw that, and fled: Jordan was driven  
back.

The mountains skipped like rams: and the  
hills like young sheep.

What aileth thee, O thou sea, that thou fleddest:  
thou Jordan that thou wast driven back?

Ye mountains that ye skipped like rams:  
ye little hills like young sheep.

Tremble thou earth at the presence of the  
Lord: at the presence of the God of Jacob.

Which turned the hard rock into a standing  
water: and the flint stone into a springing well.

*Non nobis Domine.* Psal. 115.

Not unto us, O Lord, nor unto us, but unto  
thy Name give the praise: for thy loving  
mercy, and for thy truths sake.

Wherefore shall the heathen say: Where  
now their God?

As for our God, he is in heaven: he hath  
done whatsoever pleased him.

Their idols are silver and gold: even the  
work of mens hands.

They have mouthes and speak not: eyes  
have they, and see not.

They have ears and hear not: noses have  
they and smell not.

They have hands, and handle not, feet have  
they and walk not: neither speak they through  
their throat.

They that make them are like unto them:  
and so are all such as put their trust in them.

But thou house of Israel trust thou in  
the Lord: he is their succour and defence.

Ye house of Aaron, put your trust in the  
Lord:



Moneth. The xxiiij. day.

Lord: he is their helper and defender.

11 Ye that fear the Lord, put your trust in the Lord: he is their helper and defender.

12 The Lord hath been mindful of us, and he shall bless us: even he shall bless the house of Israel, he shall bless the house of Aaron.

13 He shall bless them that fear the Lord both small and great.

14 The Lord shall increase you more and more: you and your children.

15 Ye are the blessed of the Lord: which made heaven and earth.

16 All the whole heavens are the Lords: the earth hath he given to the children of men.

17 The dead praise not thee, O Lord: neither all they that go down into the silence.

18 But we will praise the Lord: from this time forth for evermore. Praise the Lord.

*Dilexi quoniam.*

*Psal. 116.*

} } *Morning  
prayer.*

**I** Am well pleased, that the Lord hath heard the voice of my prayer.

2 That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

3 The snares of death compassed me round about: and the pains of hell gat hold upon me.

4 I shall finde trouble and heaviness, and I shall call upon the Name of the Lord: O

Lord, I beseech thee deliver my soul.

5 Gracious is the Lord and righteous: yet our God is merciful.

6 The Lord preserveth the simple: I was in misery, and he helped me.

7 Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

8 And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

9 I will walk before the Lord in the land of the living.

10 I believed, and therefore will I speak, because I was sore troubled: I said in my haste, All men are lyars.

Moneth. The xxiii. day.

What reward shall I give unto the Lord :  
all the benefits that he hath done unto me :  
I will receive the cup of salvation : and  
upon the name of the Lord.  
I will pay my vows now in the presence of  
his people; right dear in the sight of the  
Lord is the death of his Saints.  
Behold (O Lord) how that I am thy servant;  
thy servant, and the son of thy handmaid :  
thou hast broken my bands in sunder.  
I will offer unto thee the sacrifice of thank-  
sgiving and will call upon the Name of the Lord.  
I will pay my vows unto the Lord, in  
the sight of all his people in the courts of the  
Lord's house, even in the midst of thee, O Jeru-  
salem. Praise the Lord.

*Laudate Dominum. Psal. 117.*

Praise the Lord all ye heathen : praise him  
all ye nations:  
For his merciful kindness is ever more and  
more towards us : and the truth of the Lord  
endureth for ever. Praise the Lord.

*Confitemini Domino. Psal. 118.*

Give thanks unto the Lord, for he is graci-  
ous, because his mercy endureth for ever.  
Let Israel now confess, that he is gra-  
cious : and that his mercy endureth for ever.  
Let the house of Aaron now confess that his  
mercy endureth for ever.  
Yea, let them now that fear the Lord con-  
fess : that his mercy endureth for ever.  
I called upon the Lord in trouble, and the  
Lord heard me at large.  
The Lord is on my side: I wil not fear what  
man doth unto me.  
The Lord taketh my part wth them that help me:  
therefore shall I see my desire upon mine enemies  
It is better to trust in the Lord, then to put  
my confidence in man.  
It is better to trust in the Lord then to put  
my confidence in princes.  
All nations compassed me round about :  
in the name of the Lord wil I destroy them.  
They kept me in on every side, they kept me in

(I

Moneth. The xxiiij. day.

(1 say) on every side : but in the name of Lord will I destroy them.

12 They came about me like bees, and are tinct even as the fire among the thorns : in the name of the Lord I will destroy them.

13 Thou hast thrust sore at me that I might fall : but the Lord was my help.

14 The Lord is my strength and my fortification, and is become my salvation.

15 The voice of joy and health is in the dwellings of the righteous : the right hand of the Lord bringeth mighty things to pass.

16 The right hand of the Lord hath excellency : the right hand of the Lord bringeth mighty things to pass.

17 I will not die but live : and declare the works of the Lord.

18 The Lord hath chastened and corrected me : but he hath not given me over unto death.

19 Open me the gates of righteousness : that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord : the righteous shall enter into it.

21 I will thank thee, for thou hast heard me, and art become my salvation.

22 The same stone which the builders refused is become the head stone in the corner.

23 This is the Lords doing : and it is marvelous in our eyes.

24 This is the day which the Lord hath made : we will rejoyce and be glad in it.

25 Help me now, O Lord : O Lord send us now prosperity.

26 Blessed be he that cometh in the name of the Lord : we have wished you good luck, yea, that be of the house of the Lord.

27 God is the Lord which hath shewed us light : binde the sacrifice with cords : yea, even unto the horns of the altar.

28 Thou art my God, and I will thank thee : thou art my God, and I will praise thee.

29 O give thanks unto the Lord, for he is gracious : and his mercy endureth so ever.

Moneth. The xxliii. day

Psalmi immaculati.

Psal. 119.

} } Evening  
prayer.

Blessed are those that are undefiled in this  
way: and walk in the law of the Lord.  
Blessed are they that keep his testimonies:  
seek him with their whole heart.  
For they which do no wickedness: walk in  
ways.

Thou hast charged: that we shall diligently  
keep thy commandments.

O that my wayes were made so direct: that  
I might keep thy statutes.

So shall I not be confounded: while I  
have respect unto all thy commandments:

I will thank thee with an unfeigned heart:

when I shall have learned the judgements of  
thy righteousness.

I will keep thy ceremonies: O forsake me  
not utterly.

*In quo corriget?*

Herewithal shall a yong man cleanse his  
way: even by ruling himself after thy word.

With my whole heart have I sought thee: O  
Lord: me not go wrong out of thy commandments.

Thy words have I hid within my heart:

that I should not sin against thee.

Blessed art thou, O Lord: O teach me thy statutes.

With my lips have I been telling: of the  
judgements of thy mouth.

I have had as great delight in the way of  
thy testimonies: as in all manner of riches.

I will talk of thy commandments: and have  
my heart unto thy wayes.

My delight shall be in thy statutes: and I  
will not forget thy word.

*Requiescat in pace.*

Do well unto thy servant: that I may live,  
and keep thy word.

Open thou mine eyes: that I may see the  
wonderous things of thy law.

I am a stranger upon earth: O hide not thy  
commandments from me.

My soul breaketh out for the very fervent de-  
sire: that it hath alway unto thy judgements.

5 Thou

Moneth. The xxv. day.

5 Thou hast rebuked the proud: and cursed they that do err from thy commandments.

6 O turn from me shame and rebuke: for I have kept thy testimonies.

7 Princes also did sit and speak against me: but thy servant is occupied in thy statutes.

8 For thy testimonies are my delight: and counsellors.

*Adhaesi taurimento.*

**M**Y soul cleaveth to the dust: O quicken thou me according to thy word.

2 I have acknowledged my ways, and thou hast heard me: O teach me thy statutes.

3 Make me to understand the way of thy commandments: and so shall I talk of thy wondrous works.

4 My soul melteth away for very heaviness: comfort thou me according unto thy word.

5 Take from me the way of lying: and cause thou me to make much of thy law.

6 I have chosen the way of truth: and thy judgements have I laid before me.

7 I have sticken unto thy testimonies: O Lord confound mine enemies.

8 I will run the way of thy commandments when thou hast set my heart at liberty.

*Legem pone. } } Morning prayer.*

**T**each me, O Lord, the way of thy statutes: and I shall keep it unto the end.

2 Give me understanding, and I shall keep thy law: yea, I shall keep it with my whole heart.

3 Make me to go in the path of thy commandments: for therein is my desire.

4 Incline my heart unto thy testimonies: and not to covetousness.

5 O turn away mine eyes, lest they behold vanity: and quicken thou me in thy way.

6 O stablish thy word in thy servant: that I may fear thee.

7 Take away the rebuke that I am afraid of: for thy judgements are good.

8 Behold, my delight is in thy commandments: O quicken me in thy righteousness.

Moneth. The xxv. day.

*Et veniat super me.*

Et thy loving mercy come also unto me, O Lord: even thy saluatiō according to thy word. So shall I make answer unto my blasphemers: for my trust is in thy word. Take not the word of thy truth utterly out of my mouth: for my hope is in thy judgments. So shall I alway keep thy law: yea, for ever and ever.

And I will walk at liberty: for I seek thy commandments.

I will speak of thy testimonies also even before kings: and will not be ashamed.

And my delight shall be in thy commandments: which I have loved.

My hands also will I lift up unto thy commandments, which I have loved: and my study shall be in thy statutes.

*Memor esto Verbi tui.*

Think upon thy servant as concerning thy word: wherein thou hast caused me to put my trust.

The same is my comfort in my trouble: for thy word hath quickened me.

The proud have had me exceedingly in derision: yet have I not shrunk from thy law.

For I remembered thine everlasting judgments, O Lord: and received comfort.

I am horribly afraid: for the ungodly: but forsaake thy law.

Thy statutes have been my songs: in the house of my pilgrimage.

I have thought upon thy Name, O Lord in the night season: and have kept thy law.

This I had: because I kept thy commandments.

*Portio mea, Domine.*

Thou art my portion, O Lord: I have promised to keep thy law.

I made my humble petition in thy presence with my whole heart: O be merciful unto me according to thy word.

I called mine own wayes to remembrance: and turned my feet unto thy testimonies.

Monerh. The xxv. day.

4 I made haste, and prolonged not the time to keep thy commandments.

5 The congregation of the ungodly have hated me: but I have not forgotten thy law.

6 At midnight I will rise to give thanks unto thee: because of thy righteous judgements.

7 I am a companion of all them that hate thee: and keep thy commandments.

8 The earth, O Lord, is full of thy mercy: teach me thy statutes.

*Benedicte.*

**O** Lord thou hast dealt graciously with thy servant: according unto thy word.

2 O learn me true understanding and knowledge: for I have believed thy commandments.

3 Before I was troubled, I went wrong: now have I kept thy word.

4 Thou art good and gracious: O teach me thy statutes.

5 The proud have imagined a lie against me: but I will keep thy commandments with my whole heart.

6 Their heart is as far as brawn: but my delight hath been in thy law.

7 It is good for me that I have been in trouble: that I may learn thy statutes.

8 The law of thy mouth is dearer unto me than thousands of gold and silver.

*Minus tuae fecerunt me. } } Evening  
vna me. } } prayer.*

**T**hy hands have made me and fashioned me: O give me understanding, that I may learn thy commandments.

2 They that fear thee will be glad when they see me: because I have put my trust in thy word.

3 I know, O Lord, that thy judgements are right: and that thou of very faithfulness hast caused me to be troubled.

4 O let thy merciful kindness be my comfort according to thy word unto thy servant.

5 O let thy loving mercies come unto me: that I may live: for thy law is my delight.

6 Let the proud be confounded, for they have despised thy law: O Lord, let them be as the wicked.

Moneth. The xxv. day.

stedly about to destroy me: but I will be  
upied in thy commandments.

Let such as fear thee, and have known thy  
monies: be turned unto me.

O let my heart be sound in thy statutes:

I be not ashamed.

*Deficit anima mea.*

MY soul hath longed for thy salvation: and

I have a good hope because of thy word.

Mine eyes long sore for thy word: saying,

when wilt thou comfort me.

For I am become like a bottle in the smoak:

do I not forget thy statutes.

How many are the days of thy servant: when

thou be avenged of them that persecute me?

The proud have digged pits for me: which

are not after thy law.

All thy commandments are true: they per-

secute me falsly, O be thou my help.

They had almost made an end of me upon

me: but I forsook not thy commandments.

O quicken me after thy loving kindness: and

shall I keep the testimonies of thy mouth.

*In testimonium Domine.*

Lord thy word: endureth for ever in heaven.

Thy truth also remaineth from one ge-

neration to another: thou hast laid the foundati-

on of the earth, and it abideth.

They continue this day according to thine

ordinance: for all things serve thee.

If my delight had not been in thy law: I

would have perished in my trouble.

I will never forget thy commandments:

with them thou hast quickened me.

I am thine; Oh save me: for I have sought

thy commandments.

The ungodly laid wait for me to destroy

me: but I will consider thy testimonies.

I see that all things come to an end: but

thy commandment is exceeding broad.

*Quomodo Domine.*

Ord what love have I unto thy law: all the

day long is my study in it.

Thou through thy commandments hast made



Moneth. The xxvi-day.

me wiser then mine enemies : for they are ever  
wirth me.

3 I have more understanding then my teach-  
ers : for thy testimonies are my study.

4 I am wiser then the aged : because I keep  
thy commandments.

5 I have refrained my feet from every evil  
way : that I may keep thy word.

6 I have not shrunk from thy judgements  
for thou teachest me.

7 O how sweet are thy words unto my throat  
yea, sweeter then hony unto my mouth.

8 Through thy commandments I get under-  
standing : therefore I hate all evil wayes.

*Lucerna pedi- { } Morning  
bus meis. { } prayer.*

**T**hy word is a lanthorn unto my feet, and  
light unto my paths.

2 I have sworn, and am stedfastly purposed  
to keep thy righteous judgements.

3 I am troubled above measure: quicken me  
(O Lord) according to thy word.

4 Let the free-wil-offerings of my mouth please  
thee, O Lord: and teach me thy judgements.

5 My soul is alway in my hand: yet do I not  
forget thy law.

6 The ungodly have laid a snare for me : but  
yet I swarved not from hy commandments.

7 Thy testimonies have I claimed as mine  
heritage for ever, and why? they are the very  
joy of my heart.

8 I have applied my heart to fulfil thy statutes  
alway: even unto the end.

*In q' os odio ha'vi.*

**I** Hate them that imagine evil things : but  
thy law do I love.

2 Thou art my defence and shield : and  
trust is in thy word.

3 Away from me ye wicked : I will keep  
commandments of my God.

4 O stablish me according unto thy word, that  
I may live : and let me not be disappointed  
my hope.

5 Hold thou me up and I shall be safe: yea,  
delivered.

Moneth. The xxvi. day.

Delight shall be ever in thy statutes.

6 Thou hast troden down all them that depart from thy statutes: for they imagine but deceit.

7 Thou puttest away all the ungodly of the earth like dross: therefore I love thy testimonies.

8 My flesh trembleth for fear of thee: and I am afraid of thy judgements.

*Feci iudicium.*

Deal with the thing that is lawful and right:

9 O give me not over unto mine oppressors.

10 Make thou thy servant to delight in that which is good: that the proud do me no wrong.

11 Mine eyes are wasted away with looking for thy health and for the word of thy righteousness.

12 O deal with thy servant according unto thy loving mercy: and teach me thy statutes.

13 I am thy servant, O grant me understanding:

14 that I may know thy testimonies.

15 It is time for thee, Lord, to lay to thine hand: for they have destroyed thy law.

16 For I love thy commandments: above gold and precious stone.

17 Therefore hold I straight all thy commandments: and all false wayes I utterly abhor.

*Miserabilia.*

18 Thy testimonies are wonderful: therefore doth my soul keep them.

19 When thy word goeth forth: it giveth light and understanding to the simple.

20 I opened my mouth and drew in my breath: for my delight was in thy commandments.

21 Look thou upon me, and be merciful unto me; for thou wast do to unto those that love thy Name.

22 Order my steps in thy word: and so shall wickedness have dominion over me.

23 O deliver me from the wrongful dealings of men: and so shall I keep thy commandments.

24 Shew the light of thy countenance upon thy servant: and teach me thy statutes.

25 Mine eyes gush out with water: because men despise not thy law.

*Iustus es Domine.*

26 Righteous art thou, O Lord: and true is thy judgement.

R. 2

2 The

Moneth. The xxvj. day.

2 The testimonies that thou hast commanded are exceeding righteous and true.

3 My zeal hath even consumed me: because mine enemies have forgotten thy words.

4 Thy word is tried to the uttermost; and thy servant loveth it.

5 I am small, and of no reputation: yet do I not forget thy commandments.

6 Thy righteousness is an everlasting righteousness: and thy law is the truth.

7 Trouble and heaviness have taken hold upon me, yet is my delight in thy commandments.

8 The righteousness of thy testimonies is everlasting: O grant me understanding, and I shall live.

*clamarui in tota* { } *Evening*  
*corde meo.* { } *prayer.*

**I** Cal with my whole heart: hear me O Lord. I will keep thy statutes..

2 Yea, even upon thee do I call: help me and I shall keep my testimonies.

3 Early in the morning do I cry unto thee for in thy word is thy trust.

4 Mine eyes prevent the night watches; that I might be occupied in thy words.

5 Hear my voice, O Lord, according unto thy loving kindness; quicken me according as thou art wont.

6 They draw nigh that of malice persecute me and are far from thy law.

7 Be thou nigh at hand, O Lord; for all thy commandments are true.

8 As concerning thy testimonies, I have known long since: that thou hast grounded them for ever.

*vide humilitatem.*

**O** Consider mine adversity, and deliver me for I do not forget thy law.

2 Avenge thou my cause, and deliver me quicken me according unto thy word.

3 Health is far from the ungodly: for they regard not thy statutes.

4 Great is thy mercy, O Lord: quicken me as thou art wont.

5 Many there are that trouble me and persecute me: yet do I not swerve from thy testimonies.

Moneth. The xxvj. day.

6 It grieveth me when I see the transgressors:  
because they keep not thy law.

7 Consider, O Lord, how I love thy com-  
mandments: O quicken me according to thy  
loving kindness.

8 Thy word is true from everlasting: all the  
judgements of thy righteousness endure for  
evermore.

*P incipes Persecuti sunt.*

PRinces have persecuted me with out a cause:  
but my heart standeth in awe of thy words.

2 I am as glad of thy word: as one that find-  
eth great spoils.

3 As for lies, I hate and abhor them: but thy  
law do I love.

4 Seven times a day do I praise thee; because  
of thy righteous judgements.

5 Great is the peace that they have which love  
thy law: and they are not offended at it.

6 Lord, I have looked for thy saving health:  
and done after thy commandments.

7 My soul hath kept thy testimonies, and lo-  
ved them exceedingly.

8 I have kept thy commandments and testi-  
monies: for all my ways are before thee.

*Approbique deprecation.*

Et my complaint come before thee, O Lord:  
give me understanding according to thy word.

2 Let my supplication come before thee: de-  
liver me according to thy word.

3 My lips shall speak of thy praise: when thou  
hast taught me thy statutes.

4 Yea, my tongue shall sing of thy word: for  
all thy commandments are righteous.

5 Let thine hand help me: for I have chosen  
thy commandments.

6 I have longed for thy saving health, O  
Lord: and in thy law is my delight.

7 O let my soul live, and it shall praise  
thee: and thy judgements shall help me.

8 I have gone astray like a sheep that is lost:  
seek thy servant, for I do not forget thy com-  
mandments.

Moneth. The xxvii. day.

Ad Dominum.

Pfal. 120.

} Morning  
} prayer.

**W**hen I was in trouble, I called upon the Lord: and he heard me.

2 Deliver my soul, O Lord, from lying lips: and from a deceitful tongue.

3 What reward shall be given or done unto thee, thou false tongue: even mighty and sharp arrows, with hot burning coales.

4 Wo is me that I am constrained to dwell with Melech: and to have my habitation among the tents of Cedar.

5 My soul hath long dwelt among them: that be enemies unto peace.

6 I labour for peace: but when I speak unto them thereof, they make them ready to battle.

Let vs sing. Psal. 121.

**I** Have lifted up mine eyes unto the hills: from whence cometh my help.

2 My help cometh even from the Lord: which made heaven and earth.

3 He wil not suffer thy foot to be moved: and he that keepeth thee will not sleep.

4 Behold, he that keepeth Israel: shall neither slumber nor sleep.

5 The Lord himself is thy keeper: the Lord is thy defence upon thy right hand.

6 So that the sun shall not burn thee by day: nor the moon by night.

7 The Lord shall preserve thee from all evil: yea, it is even he that shall keep thy soul.

8 The Lord shall preserve thy going out, and thy coming in: from this time forth for evermore.

Let vs sing. Psal. 122.

**I** Was glad when they said unto me, We will go into the house of the Lord.

2 Our feet shall stand in thy gates: O Jerusalem.

3 Jerusalem is builded as a city that is a unity in it self.

4 For thither the tribes go up, even the tribes of the Lord: to testifie unto Israel, to give thanks unto the Name of the Lord.

5 For there is the seat of judgment: even the seat of the house of David.

6 O pray

Moneth. The xxvij. day.

6 O pray for the peace of Jerusalem: they shall prosper that love thee.

7 Peace be within thy walls: and plenreousness within thy palaces.

8 For my brethren and companions sakes: I will wish thee prosperity.

9 Yea, because of the house of the Lord our God: I will seek to do thee good.

*Ad te levavi oculos meos. Psal. 123.*

U Nto thee lift I up mine eies, O thou that dwellest in the heavens.

2 Behold even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress: even so our eyes wait upon the Lord our God, until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us: for we are utterly despised.

4 Our soul is filled with the scornful reproof of the wealthy, and with the despitefulness of the proud.

*Nisi quia Dominus. Psal. 124.*

I F the Lord himself had not been on our side (now may Israel say) if the Lord himself had not bin for our side, when men rose up against us.

2 They had swallowed us up quick: when they were so wrathfully displeased at us.

3 Yea, the waters had drowned us: and the stream had gone over our soul.

4 The deep waters of the proud: had gone even over our soul.

5 But praised be the Lord: which hath not given us over for a prey unto their teeth.

6 Our soul is escaped even as a bird out of the snare of the fowler: the snare is broken, and we are delivered.

7 Our help standeth in the name of the Lord: which hath made heaven and earth.

*Qui confidunt. Psal. 125.*

T hey that put their trust in the Lord, shall be even as the mount Sion. which may not be removed, but standeth fast for ever.

2 The hills stand about Jerusalem: even so standeth

Moneth. The xxvii. day.

eth the Lord round about his people, from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous: lest the righteous put their hand unto wickedness.

4 Do well, O Lord: unto those that be good and true of heart.

5 As for such as turn back unto their own wickedness: the Lord shall lead them forth with the evil doers: but peace shall be upon Israel.

*In convertendo.*

*Psal. 126.*

} { *Evening prayer.*

**W**hen the Lord turned again the captivity of Sion: then were we like unto them that dream.

2 Then was our mouth filled with laughter, and our tongue with joy.

3 Then said they among the heathen: The Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already: whereof we rejoyce.

5 Turn our captivity, O Lord: as the rivers in the south

6 They that sow in tears: shall reap in joy.

7 He that now goeth on his way weeping, and bears forth good seed: shall double's come again with joy, and bring his sheaves with him.

*N. H. D. m. l. ms. Psal. 127*

**E**xcept the Lord build the house: their labor is but lost that build it.

2 Except the Lord keep the city: the watchman waketh but in vain.

3 It is but lost labor that ye haste to rise up early, and so late take rest, and eat the bread of carefulness: for so he giveth his beloved sleep.

4 Lo, children and the fruit of the womb: are an heritage, and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant: even so are the young children.

6 Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate.

*Beati*

Moneth. The xxvii. day.

*Beati omnes.* Psal. 128.

Blessed are all they that fear the Lord : and  
walk in his ways.

2 For thou shalt eat the labours of thine hands:  
0 well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitful vine : upon  
the walls of thy house.

4 Thy children like the Olive branches: round  
about thy table.

5 Lo, thus shall the man be blessed: that feareth  
the Lord.

6 The Lord from out of Sion shall so bless  
thee: that thou shalt see Jerusalem in prosperity,  
all thy life long.

7 Yea, that thou shalt see thy childrens chil-  
dren : and peace upon Israel.

*sepe expugnaverunt.* Psal. 129.

Many a time have they fought against me  
from my youth up : (may Israel now say)

2 Yea, many a time have they vexed me from my  
youth up: but they have not prevailed against me.

3 The plowers plowed upon my back : and  
made long furrows.

4 But the righteous Lord hath hewen the snare  
of the ungodly in pieces.

5 Let them be confounded and turned  
backward : as many as have evil will at Sion.

6 Let them be even as the grass growing upon  
the house tops : which withereth afore it be  
plucked up.

7 Whereof the mower filleth not his hand: nei-  
ther he that binderh up the sheaves his bosom.

8 So that they which go by, say not so much  
as, the Lord prosper you: we wish you good luck  
in the name of the Lord.

*De profundis.* Psal. 130.

Out of the deep have I called unto thee (O  
Lord: ) Lord hear my voice.

2 Oh let thine ears consider well: the voice o  
my complain.

3 If thou Lord wilt be extreame to mark what  
is done amiss: O Lord who may abide it.

4 For there is mercy with thee : therefore  
shalt thou be feared.

R 5

S I look



Mone Th. The xxviii. day.

5 I look for the Lord : my soul doth wait for him : in his word is my trust.

6 My soul fleeth unto the Lord : before the morning watch, I say, be fore the morning watch.

7 O Israel trust in the Lord, for with the Lord there is mercy : and with him is plenteous redemption.

8 And he shall redeem Israel from all his sins.  
*Domine adest. Psal. 131.*

**L**ord I am not high minded: I have no proud looks.

12 I do not exercise my self in great matters : which are too high for me.

3 But I refrain my soul, and keep it low, like as a childe that is weaned from his mother: yea, my soul is even as a weaned childe.

4 O Israel trust in the Lord : from this time forth for evermore.

*Memento Domine.*

*Psal. 132.*

} } *Morning  
prayer.*

**L**ord remember David : and all his trouble.  
2 How he sware unto the Lord: and vowed a vow unto the Almighty God of Jacob.

3 I will not come within the tabernacle of my house: nor climb up into my bed.

4 I will not suffer mine eyes to sleep, nor mine eye-lids to slumber: neither the temples of my head to take any rest.

5 Until I finde out a place for the temple of the Lord: an habitation for the mighty God of Jacob.

6 Lo, we heard of the same at Ephrata : and found it in the wood.

7 We will go into his tabernacle : and fall low on our knees before his footstool.

8 Ari'e, O Lord, into thy resting place : thou and the ark of thy strength.

9 Let the priests be clothed with righteousness: and let thy saints sing with joyfulness.

10 For thy servant Davids sake: turn not away the presence of thine anointed.

11 The Lord hath made a faithful oath unto David : and he shall not shrink from it.

12 Of the fruit of thy body: shall I set upon thy seat.

13 If thy children will keep my covenant and my

Mrneth. The xxviii. day.

my testimonies that I shal learn them: their children also shall sit upon thy seat for evermore.

14 For the Lord hath chosen Sion to be an habitation for himself: he hath longed for her.

15 This shall be my rest for ever: here will I dwell, for I have a delight therein.

16 I will bless her viſuals with increase: and will ſariſfie her poor with bread.

17 I will deck her priests with health: and her ſaints shall rejoyce and ſing.

18 There ſhal I make the horn of David to flouriſh: I have ordained a lantern for mine anointed

19 As for his enemies, I ſhall cloth them with ſhame: but upon himſelf ſhal his crown flouriſh.

*Ecce quam bonum. Pſal. 133.*

**B**Ehold, how good and joyfull a thing it is  
Brethren to dwell together in unity.

2 It is like the precious ointment upon y head, that ran down unto the beard: even unto Aarons beard, & went down to the ſkirts of his clothing.

3 Like as the dew of Hermon: which fell upon the hill of Sion:

4 For there the Lord promiſed his bleſſing: and life for evermore.

*Ecce nunc. Pſal. 134.*

**B**Ehold (now) praise the Lord: all ye ſervants  
Of the Lord.

2 Ye that by night ſtand in the houſe of the Lord: even in the courts of the houſe of our God.

3 Lift up your hands in the ſanctuary: and praise the Lord.

4 The Lord that made heaven and earth: give thee bleſſing out of Sion.

*La date nomen. Pſal. 135.*

**O** Praise the Lord, laud ye the Name of the  
Lord: praise it, O ye ſervants of the Lord.

2 Ye that ſtand in the houſe of the Lord: in the courts of the houſe of our God.

3 O praise the Lord, for the Lord is gracious: O ſing praises unto his Name, for it is lovely.

4 For why? the Lord hath choſen Jacob unto himſelf: and Iſrael for his own poſſeſſion.

5 For I know that the Lord is great: and that  
our Lord is above all gods.

6 What.

Moneth. The xxviii. day.

6 Whatsoever the Lord pleased that did he in heaven and in earth : and in the sea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world : and sendeth forth lightnings with the rain, bringing the winds out of his treasures.

8 He smote the first born of Egypt : both of man and beast.

9 He hath sent tokens and wonders into the mids of thee, O thou land of Egypt : upon Pharaoh and all his servants.

10 He smote divers nations : and slew mighty kings.

11 Schon king of the Amorites, and Og the king of Basan and all the kingdoms of Canaan.

12 And gave their land to be an heritage : even an heritage unto Israel his people.

13 Thy name, O Lord, endureth for ever : so doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people : and be gracious unto his servants.

15 As for the images of the heathen, they are but silver and gold, the work of mens hands.

16 They have mouthes and speak not : eyes have they, but they see not.

17 They have ears, and yet they hear not : neither is there any breath in their mouthes.

18 They that make them are like unto them : and so are all they that put their trust in them.

19 Praise the Lord ye house of Israel : praise the Lord : ye house of Aaron.

20 Praise the Lord, ye house of Levi : ye that ear the Lord, praise the Lord.

21 Praised be the Lord out of Sion, which dwelleth at Jerusalem.

*Confitemini.*

*Psal. 136.*

*Evening  
prayer.*

Give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 O Give thanks unto the God of all gods : for his mercy endureth for ever.

3 O thank the Lord of all lords : for his mercy endureth for ever.

4 Which

Moneth. The xxviij. day.

4 Which onely doth great wonders : for his mercy endureth for ever.

5 Which by his excellent wisdom made the heavens : for his mercy endureth for ever.

6 Which laid out the earth above the waters : for his mercy endureth for ever.

7 Which hath made great lights: for his mercy endureth for ever.

8 The sun to rule the day: for his mercy endureth for ever.

9 The moon and the stars to govern the night: for his mercy endureth for ever.

10 Which smote Egypt with their first-born: for his mercy endureth for ever.

11 And brought out Israel from among them: for his mercy endureth for ever.

12 With a mighty hand, and a stretched out arm: for his mercy endureth for ever.

13 Which divided the red sea into two parts: for his mercy endureth for ever.

14 And made Israel to go thorow the midst of it : for his mercy endureth for ever.

15 But as for Pharaoh and his host he overthrew them in the red sea: for his mercy endureth for ever.

16 Which led his people through the wilderness : for his mercy endureth for ever.

17 Which smote great kings : for his mercy endureth for ever.

18 Yea, and slew mighty kings : for his mercy endureth for ever.

19 Schon king of the Amorites: for his mercy endureth for ever.

20 And Og the king of Basan : for his mercy endureth for ever.

21 And gave away their land for an heritage: for his mercy endureth for ever.

22 Even for an heritage unto Israel his servant : for his mercy endureth for ever.

23 Which remembered us when we were in trouble ; for his mercy endureth for ever.

24 And hath delivered us from our enemies : for his mercy endureth for ever.

25 Which giveth food to all flesh: for his mercy endureth for ever.

Moneth. The xxviii. day.

26 O Give thanks unto the God of heaven:  
for his mercy endureth for ever.

27 O give thanks unto the Lord of Lords: for  
his mercy endureth for ever.

*Super flumina. Psal. 137.*

**B**y the waters of Babylon we sate down and  
wept: when we remembred thee, O Sion.

2 As for our harps we hanged them up: upon  
the trees that are therein.

3 For they that led us away captive, required  
of us then a song and melodie in our heaviness:  
sing us one of the songs of Sion.

4 How shall we sing the Lords song: in a  
strange land?

5 If I forget thee, O Jerusalem: let my right  
hand forget her cunning.

6 If I do not remember thee: let my tongue  
cleave to the roof of my mouth: yea, If I prefer  
not Jerusalem in my mirth.

7 Remember the children of Edom, O Lord, in  
the day of Jerusalem: how they said, Down with  
it, down with it, even to the ground.

8 O daughter of Babylon, wasted with misery:  
yea happy shall he be that rewardeth thee, as  
thou hast served us.

9 Blessed shall he be that taketh thy children:  
and throweth them against the stone.

*Confitebor tibi. Psal. 138.*

**I** Will give thanks unto thee, O Lord, with  
my whole heart: even before the gods will  
I sing praise unto thee.

2 I will worship toward thy holy temple and  
praise thy Name, because of thy loving kindness  
and truth: for thou hast magnified thy Name,  
and thy word above all things.

3 When I called upon thee, thou heardest me:  
and enduedst my soul with much strength.

4 All the kings of the earth shall praise thee, O  
Lord: for they have heard thy words of thy mouth.

5 Yea, they shall sing in the wayes of the Lord:  
that great is the glory of the Lord.

6 For though the Lord be high, yet hath he re-  
spect

Moneth. The xxix. day.

spest unto the lowly; as for the proud, he be-  
holds them afar off.

7 Though I walk in the midst of trouble, yet  
shalt thou refresh me: thou shalt stretch forth  
thine hand upon the furiousness of mine enemies,  
and thy right hand shall save me.

8 The Lord shall make good his loving  
kindness toward me: yea, thy mercy, O Lord,  
endureth for ever: despise not then the works of  
thine own hands.

*Domine probasti.*

*Psal. 139.*

*Morning  
prayer.*

**O** Lord, thou hast searched me out, and known  
me: thou knowest my down sitting, and my  
up rising, thou understandest my thoughts long  
before.

2 Thou art about my path, and about my bed:  
and spiest out all my wayes.

3 For so, there is not a word in my tongue:  
but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behind and before,  
and laid thine hand upon me.

5 Such knowledge is too wonderful and excel-  
lent for me: I cannot attain unto it.

6 Whither shall I go then from thy spirit: or  
whither shall I go then from thy presence.

7 If I climb up into heaven, thou art there:  
if I go down to hell thou art there also.

8 If I take the wings of the morning: and re-  
main in the uttermost parts of the sea.

9 Even there also shall thy hand lead me:  
and thy right hand shall hold me.

10 If I say, Peradventure the darknesses shal  
cover me: then shall my night be turned to day.

11 Yea, the darkness is no darkness with thee,  
but the night is as clear as the day: the darkness  
and light (to thee) are both alike.

12 For my reins are thine: thou hast covered  
me in my mothers womb.

13 I wil give thanks unto thee: for I am fear-  
fully and wonderfully made: marvellous are thy  
works, and that my soul knoweth right well.

14 My bones are not hid from thee: though I be  
made secretly, and fashioned beneath in the earth

15 Thine

Moneth. The xxix. day.

15 Thine eyes did see my substance, yet being imperfect and in thy book were all my members written.

16 Which day by day were fashioned: when as yet there was none of them.

17 How dear are thy counsels unto me, O God: O how great is the sum of them.

18 If I tell them, they are mo in number then the sand: when I wake up, I am present with thee.

19 Wilt thou not slay the wicked, O God: depart from me, ye blood thirsty men.

20 For they speak unrighteously against thee: and thine enemies take thy Name in vain.

21 Do not I hate them, O Lord, that hate thee: and am I not grieved with those that rise up against thee.

22 Yea, I hate them right sore: even as though they were mine enemies,

23 Try me, O God, and seek the ground of my heart: prove me, and examine my thoughts.

24 Look wel if there be any way of wickedness in me: and lead me in the way everlasting.

*Eripe me Domine. Psal. 140.*

**D**eliver me, O Lord, from the evil man: and preserve me from the wicked man.

2 Which imagine mischief in their hearts: and stir up strife all the day long.

3 They have sharpened their tongues like a serpent: adders poison is under their lips.

4 Keep me, O Lord, from the hands of the ungodly: preserve me from the wicked men which are purposed to overthrow my goings.

5 The proud have laid a snare for me, and spread a net abroad with cords: yea, and set traps in my way.

6 I said unto the Lord, Thou art my God: hear the voice of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast covered my head in the day of battle.

8 Let not the ungodly have his desire, O Lord: let not his mischievous imagination prosper: lest they be too proud.

9 Let the mischief of their own lips fall upon the head of them: that compass me about.

10 Let

Moneth. The xxix. day.

10 Let hot burning coals fall upon them : let them be cast into the fire, and into the pit, that they never rise up again.

11 A man full of words shall not prosper upon the earth : evil shall hunt the wicked person to overthrow him.

12 Sure I am that the Lord will avenge the poor ; and maintain the cause of the helpless.

13 The righteous also shall give thanks unto thy Name : and the just shall continue in thy fight.

*Domine clamaui.* Psal. 141.

**L**ord, I call upon thee, haste thee unto me : and consider my voice when I cry unto thee.

2 Let my prayer be set forth in thy sight as the incense : and let the lifting up of my hands be an evening sacrifice.

3 Set a watch (O Lord) before my mouth : and keep the door of my lips.

4 O let not mine heart be enclined to any evil thing : let me not be occupied in ungodly works, with the men that work wickedness, lest I eat of such things as please them.

5 Let the righteous rather smite me friendly : and reprove me.

6 But let not their precious balms break mine head : yea, I will pray yet against their wickedness.

7 Let their judges be overthrown in stony places : that they may hear my words, for they are sweet.

8 Our bones lie scattered before the pit : like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God : in thee is my trust, O cast not out my soul.

10 Keep me from the snare which they have laid for me : and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together : and let me ever escape them.

*Voce mea ad Dominum.* { } *Evening Prayer.*  
Psal. 142.

**I** cried unto the Lord with my voice : yea, even unto the Lord did I make my supplication.

2 I pow:



M neth. The xxix. day.

2 I poured out my complaints before him: and shewed him of my trouble.

3 When my spirit was in heaviness, thou knewest my path: in the way wherein I walked, have they privily laid a snare for me.

4 I looked also upon my right hand: and saw there was no man that would know me.

5 I had no place to flee unto: no man cared for my soul.

6 I cried unto thee, O Lord, and said: Thou art my hope and my portion in the land of the living.

7 Consider my complaint: for I am brought very low.

8 O deliver me from my persecuters: for they are too strong for me.

9 Bring my soul out of prison, that I may give thanks unto thy Name: which thing if thou wilt grant me, then shall the righteous resort unto my company.

*Domine exaudi.* Psal. 143.

**H**ear my prayer, O Lord, and consider my desire: hearken unto me for thy truth and righteousness sake.

2 And enter not into judgement with thy servant: for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul: he hath smitten my life down to the ground: he hath laid me in the darkness, as the men that have been long dead.

4 Therefore is my spirit vexed within me: and my heart within me is desolate.

5 Yet do I remember the time past, I muse upon all thy works: yea, I exercise my self in the works of thy hands.

6 I stretch forth my hands unto thee: my soul gaspeth unto thee as a thirsty land.

7 Hear me, O Lord, and that soon, for my spirit waxeth faint, hide not thy face from me, lest I be like unto them that go down into the pit.

8 O let me hear thy loving kindness betimes in the morning, for in thee is my trust: shew thou me the way that I should walk in, for lift up my soul unto thee.

9 Deliver

Moneth. The xxx. day.

9 Deliver me, O Lord, from mine enemies :  
for I flee unto thee to hide me.

10 Teach me to do the thing that pleaseth  
thee, for thou art my God : let thy loving Spirit  
lead me forth into the land of righteousness.

11 Quicken me, O Lord : for thy names sake :  
and for thy righteousness sake bring my soul out  
of trouble :

12 And of thy goodness slay mine enemies :  
and destroy all them that vex my soul, for I am  
thy servant.

*Benedictus Dominus.*

*Psal. 144.*

} { *Morning  
prayer.*

Blessed be the Lord my strength : which reach-  
eth my hands to war, and my fingers to fight.

2 My hope and my fortress, my castle and de-  
fender, my defender in whom I trust : which  
abduerth my people that is under me.

3 Lord what is man that thou hast such respect  
unto him, or the son of man that thou so regar-  
dest him ?

4 Man is like a thing of nought : his time pas-  
seth away like a shadow.

5 Bow the heavens, O Lord, and come down :  
touch the mountains, and they shall smoke.

6 Cast forth thy lightning and rear them :  
shoot out thine arrows and consume them.

7 Send down thine hand from above : deliver  
me, and rake me out of the great waters, from  
the hand of strange children.

8 Whose mouth talketh of vanity : and their  
right hand is a right hand of wickedness.

9 I wil sing a new song unto thee, O God : and  
sing praises unto thee upon a ten stringed lute.

10 Thou hast given victory unto kings, and  
hast delivered David thy servant from the peril  
of the sword.

11 Save me, and deliver me from the hand of  
strange children : whose mouth talketh of vanity,  
and their right hand is a right hand of iniquity,

12 That our sons may grow up as the young  
plants : and that our daughters may be as the  
polished corners of the temple,

13 That our garners may be full and plenteous  
with

Moneth. The xxx. day.

with all maner of store: that our sheep may bring forth thousands and ten thousands in our streets.

14 That our oxen may be strong to labour, that there be no decay: no leading into captivity, and no complaining in our streets.

15 Happy are the people that be in such a case: yea blessed are the people which have the Lord for their God.

*Exaltabo te Deus. Psal. 145.*

**I** will magnifie thee, O God, my King: and I will praise thy Name for ever and ever.

2 Every day will I give thanks unto thee: and praise thy name for ever and ever.

3 Great is the Lord: and marvellous worthy to be praised: there is no end of his greatness.

4 One generation shall praise thy works unto another: and declare thy power.

5 As for me I will be talking of thy worship thy glory, thy praise and wondrous works.

6 So that men shall speak of the might of thy marvellous acts: & I wil also tel of thy greatness.

7 The memorial of rhine abundant kindness shall be shewed: and men shall sing of thy righteousness.

8 The Lord is gracious and merciful: long suffering, and of great goodness.

9 The Lord is loving unto every man: and his mercy is over all his works:

10 All thy works praise thee, O Lord and thy saints give thanks unto thee.

11 They shew the glory of thy kingdom: and talk of thy power.

12 That thy power, thy glory, and mightiness of thy kingdom: might be known unto men.

13 Thy kingdom is an everlasting kingdom: and thy dominion endureth thorowout all ages.

14 The Lord upholdeth all such as fall, and lifeth up all those that be down.

15 The eyes of all wait upon thee, O Lord: and thou givest them their meat in due season.

16 Thou openest thine hand: and fillest all things living with plenteousness.

17 The Lord is righteous in all his wayes, and holy in all his works,

Moneth. The xxx. day.

18 The Lord is nigh unto all them that call upon him: yea, all such as call upon him faithfully:

19 He will fulfil the desire of them that fear him: he also will hear their cry, and will help them.

20 The Lord preserveth all them that love him: but scattereth abroad all the ungodly.

21 My mouth shall speak the praise of the Lord: and let all flesh give thanks unto his holy Name for ever and ever.

*Lauda nimis mea. Psal. 146.*

Praise the Lord, O my soul, while I live will I praise the Lord: yea, as long as I have any being I will sing praises unto my God.

2 O put not your trust in princes, nor in any child of man: for there is no help in them.

3 For when the breath of man goeth forth, he shall turn again to his earth: and then all his thoughts perish.

4 Blessed is he that hath the God of Jacob for his help: and whose hope is in the Lord his God.

5 Which made heaven and earth, the sea, and all that therein is: which keepeth his promise for ever.

6 Which helpeth them to right that suffer wrong: which feedeth the hungry.

7 The Lord looseth men out of prison, the Lord giveth sight to the blind.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the strangers, he defendeth the fatherless and widow, as for the way of the ungodly, he turneth it upside down.

10 The Lord thy God, O Sion, shall be King for evermore: and throughout all generations.

*Laudate Dominum. } } Evening  
Psal. 147. } } prayer.*

O Praise the Lord, for is it a good thing to sing praises unto our God: yea, a joyfull and pleasant thing it is to be thankful.

2 The Lord doth build up Jerusalem: and gather together the outcasts of Israel.

3 He healeth those that are broken in heart: and giveth medicine to heal their sickness.

4 He

Moneth. The xxx. day.

4 He telleth the number of the stars: and called them all by their names.

5 Great is our Lord, and great is his power: and his wisdom is infinite.

6 The Lord setteth up the meek: and bringeth the ungodly down to the ground.

7 O sing unto the Lord with thanksgiving: sing praises upon the harp unto our God.

8 Which covereth the heaven with clouds, and prepareth rain for the earth: and maketh the grailes to grow upon the mountains, and herbage for the use of men.

9 Which giveth fodder unto the cattel: and feedeth the yong ravens that call upon him.

10 He hath no pleasure in the strength of a horse: neither delighteth he in any mans legs.

11 But the Lords delight is in them that fear him: and put their trust in his mercy.

12 Praise the Lord, O Ierusalem: praise thy God, O Sion.

13 For he hath made fast the bars of thy gates, and hath blessed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the flour of wheat.

15 He sendeth forth his commandments upon earth: and his word runneth very swiftly.

16 He giveth snow like wool, and scattereth the hoar frost like ashes.

17 He casteth forth his ice like morsels: who is able to abide his frost.

18 He sendeth out his word, and melteth them: he bloweth with his winde, and the waters flow.

19 He sheweth his word unto Jacob: his statutes and ordinances unto Israel.

20 He hath not dealt so with any nation: neither have the heathen knowledge of his laws.

*Laudate Dominum. Psal. 148.*

**O** Praise the Lord of heaven: praise him in the height.

2 Praise him all ye angels of his: praise him all his hosts.

3 Praise him sunne and moon: praise him all ye stars, and light.

4 Praise

Moneth. The xxx. day.

4 Praise him -all ye heavens : and ye waters  
that be above the heavens.

5 Let them praise the name of the Lord; for  
he spake the word, and they were made: he  
commanded, and they were created.

6 He hath made them fast for ever and ever :  
he hath given them a law which shall not be  
broken.

7 Praise the Lord upon earth: ye dragons and  
the deeps.

8 Fire and hail, snow and vapors : wind and  
storm, fulfilling his word.

9 Mountains and all hills : fruitful trees and  
cedars.

10 Beasts and all cattel: worms and fea-  
thered fowl.

11 Kings of the earth, and all people, princes  
and all Judges of the world.

12 Young men and maidens, old men and  
children, praise the Name of the Lord : for his  
name onely is excellent, and his praise above  
heaven and earth.

13 He shall exalt the horn of his people : all  
his saints shall praise him : even the children  
of Israel, even the people that serveth him.

*Cantate Domino. Psal. 149.*

1 Sing unto the Lord a new song: let the  
congregation of Saints praise him.

2 Let Israel rejoyce in him that made him: and  
the children of Sion be joyful in their King.

3 Let them praise his name in the dance : let  
them sing praises unto him with tabret and harp

4 For the Lord hath pleasure in his people: and  
he loveth the meek hearted.

5 Let the saints be joyful with glory : let them  
rejoyce in their beds.

6 Let the praises of God be in their mouth: and  
the two-edged sword in their hands.

7 To be avenged of the heathen: and to rebuke  
the people.

8 To bind their kings in chains : and their  
nobles with links of iron.

9 That they may be avenged of them, as it  
is written : such honour have all his saints.

*Laudate*

Moneth. The xxx. day.

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7 To bind their kings in chains : and their  
nobles with links of iron.

8 That they may be avenged of them, as it  
is written : such honour have all his saints.

*Laudate*



Moneth. The xxx. day.

*Laudate Dominum. Psal. 150.*

**O** Praise God in his holiness : praise him  
the firmament of his power.

2 Praise him in his noble acts : praise him a  
ording to his excellent greatnes.

3 Praise him in the sound of the trumpet  
praise him upon the lute and harp.

4 Praise him in the cymbals and dance  
praise him upon the strings and pipe.

5 Praise him upon the well tuned cymbals  
praise him upon the loud cymbals.

6 Let every thing that hath breath praise  
Lord.

**F I N I S.**

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